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FURTHER
CONSIDERATIONS
ON THE
A C T

T O

Permit Persons professing the *Jewish*
Religion, to be Naturalized by Parliament.

I N A

Second LETTER from a Merchant in
Town to his Friend in the Country.

In this P A R T,

The Utility of the J E W S in Trade,

Their Situation in other N A T I O N S ;

And the Expediency of continuing them on the
present Footing,

Are fully considered and proved.

IT IS ONLY PERFECT LOVE THAT CASTS OUT FEAR; AND
ALL MEN ARE IN LOVE WITH LIBERTY AND SECURITY.

Sir *Josiah Child*, in his *Discourse on Trade*, Chap. VII.

L O N D O N :

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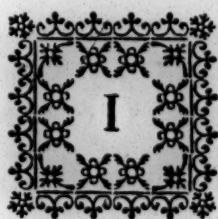




A

LETTER, &c.

S I R,



N my last I informed you of the most material Occurrences relating to the *Jewish* Bill, and proved there was nothing in it repugnant to Christianity, or to our Constitution; examining the Purport of the Corporation of the City of *London's* Petition, I have not only confuted its being detrimental to Trade, but also hinted that it must be serviceable. It is the illustrating this Point, proving the Act to be founded on sound Policy, and answering some of the chief Arguments against it, and against the *Jews* in general, that will be the main Subject of this Letter.

The Augmentation of our Trade being but one Branch of our Political System,

B

before

before we enter into the particular Consideration of it, it will be proper to examine whether the *Jews* are injurious in any other political Light, as our Trade alone will afford an ample Field; I own my want of sufficient Capacity to treat on this Subject fully, and therefore beg you would accept of the Attempt, adding from your own Perspicuity what may be wanting.

Political Maxims are generally established on Example, on the Sentiments of great Men, and on Experience. Religion, — in a political View, so far as it extends to Morality, claims our Attention, for any Thing that by Example vitiates the Morals of the People, must be detrimental.

The Manners of the Persons who may be received as Subjects by this Act should therefore be considered, their Views, and Sentiments with Regard to the State, their Power, and Uses. We should also attend to the Benefit we may expect from what we are doing, and to the Consequences that may result, from our Rivals in Politics taking Advantage of any false Steps of ours.

When I speak of the *Jews*, with Regard to their Morality, it is not of Individuals, nor their particular Propensity to certain Customs, or Ways of Thinking or Acting, which they may have imbibed either from the Nations, or Situations they have been in, but, the Principles their Religion instructs, as those
Princi-

Principles will influence most of them ; since their particular Conduct, like that of all other People, is undoubtedly different in every Individual, except where swayed by any of the above Motives.

All good Christians will avoid denying, that the *Jewish* Religion inculcates a true System of Morality, lest they give too much Room to Unbelievers, to level Destruction at the whole System of Religion, by the well known Argument, *that it is inconsistent with the Deity to have given improper Commands at any Time* ; we are therefore obliged to vindicate the Morality of the *Jewish* Dispensation, nor does that in the least hinder the greater Perfection of the Christian, as it is well known, the End of Christianity is to improve, amplify, and extend the first, not to annul it. The Error of a *Jew* then, in Point of Religion, is not Immorality, but not being arrived to a perfect System of Morality, nor having received the Grace of Faith to compleat it. Is he not in this Light more unhappy than criminal ? He likewise stands on a Footing, though no way equal to the Christian in Faith, yet preferable to any other Religion we can name, as in his Faith there are no immoral Principles ; this can be said of no other Religion ; he therefore is nearer to the Christian Faith, than those who profess any other ; and ought to stand in Preference to them, as, sooner or later, we

have the Authority of the Gospel which foretells his Conversion.

There may be those who only bear the Name of Christians, to whom the *Jews* may be preferable; as those who commit Idolatry *, adore secondary Beings, denounce Damnation to all Mankind but themselves, pretend to a Right to destroy their own Species for differing in Points of Religion, and believe Infallibility in Man; such are really Antichristians, and have much less of the Christian than the *Jew* himself.

It is undoubted, *Jews* have imbibed several strange Notions from their Traditional Writings; so have Christians from Popery. Protestantism has set that right, and the free Way of Thinking nursed with it will continue the Discovery of Truth: That free Way of Thinking will also operate on the *Jews*. It is begun already, as any one, who converses with those of Protestant and those of Popish Countries, will find the Difference of Credit such *Jews* give to their Rabbinical Writings; a sure Proof that they will approach nearer to the Truth of the Holy Writings, and whether that will draw them nearer to the Protestant Faith, you will easily perceive. You must not thence deduce that I understand their Rabbinical Writings

* The *Manichæans* and many other Sects were given to most of these Superstitions; some think there are now many Christians that profess most of them.

to be immoral ; they may have some strange Notions, but they certainly have some as refined as any of the Antients ; it is the confounding them, that misleads the *Jews* into Error. To shew that they have excellent Tenets, I shall instance their * Recommendation of Duty to all States they live in ; their Thoughts on † future Happiness ; their absolute Injunctions of ‡ Charity to all the human Species ; they are ordered to love the Stranger as themselves, to relieve the Poor of all other Nations, to assist the Sick, and bury their Dead, in the same Manner as their own ; that these are not only written Tenets, but their general Practice, the public and private Charities of this City can vouch, as well as the several Villages, in which the principal of them inhabit. This, as well as their positive Injunction of being nicely honest to all Mankind §, are the moral Virtues most necessary to Society, and therefore most directly the View of the Public.

* It is a Maxim of the Rabbies, that, wherever the *Jews* reside, they should strictly observe the Laws of the Government they live under. Talmud Treatise *Kama*, fol. 113.

† They hold that virtuous Men of all Nations will be rewarded in a future State. Talmud *Sanhedrin*, fol. 104.

‡ *Maimonides's* Treatise of Kings.

§ Deut. xvi. 20. and xxv. 15. *That which is altogether just shalt thou follow, that thou mayst live, and inherit the Land which the LORD thy God giveth thee. But, thou shalt have a perfect and just Weight, a perfect and just Measure shalt thou have : That thy Days may be lengthened in the Land which the LORD thy God giveth thee.*

Some

Some of their Vices are the natural Consequences of their Habits and Manners; their Religion, by the Detestation it inculcates of the Crime of Sodomy, and its Indulgence of Polygamy, in great Part accounts for their amorous Disposition, to which, if we join their being generally descended from Inhabitants of warmer Climates, this will fully account for their Propensity to that Vice; they are nevertheless, very seldom guilty of Adultery.

Their Avarice, or Love of Money, may be accounted for, from the restrictive Laws in many Places, which confined them to Traffick and Gain, the necessary Consequence of which has been, that enriching themselves became their chief View in worldly Affairs; but that, where in free Countries they have had different Educations and Views, we find them capable of thinking like other Men, is evident from several here, who have ruined themselves by ill-placed Generosity and Expence, whilst others have found the true Medium of living equal to their Fortunes, without running into any Extremes.

They are in their Manners (like Cloth ready to receive any Dye,) liable to the Impressions they receive from the various Nations among which they reside; thus those from *Spain* have the Pride, Ostentation, and Jealousy, peculiar to that Nation; those from
Barbary,

Barbary, the Tricking and Meanness of that People; those from *Holland* and *Germany*, many of the Vices of those Natives; and, among those of this Country, may be found many of the *English* Virtues, and more particularly Love of Liberty and their Country.

I have considered most of their Habits and Manners, which can affect in a political View; none do I see in a Light which forbids their Living in a free Country.

If their Views are considered, they must be the Good of the State they live in; as Revolutions are dangerous to any one, but especially to them, since they can expect no Good from any Change, but may be greatly hurt; they can have no View of Conquest for themselves, nor have they any Connection with any State whatsoever; a Particularity that only attends them, and some of the lesser Sects of Protestants, and therefore makes them proper political Objects of Naturalization, with Regard to the Safety of the State, and to the Probability of their remaining true to it, if protected.

As to their Power, they can have none that may reasonably cause any Apprehension, since each of their Societies thinks itself independent, and acknowledges no Power but that of the State they live under; their Numbers are inconsiderable, when compared with the Papists, nor do they know the Use of Arms; so there can be no Danger from them,

them; all which proves there is nothing against Policy in admitting and protecting them.

As to their Utility, there can be little Doubt, for, *all Increase of Subjects increases the Power of a State, and is one of the great Ends of Conquest.* Is not then the attaining Subjects, without Danger or Expence, preferable to any other Method? And are not such as bring large Possessions into the Community preferable to any others? Since they increase the Strength of the State by so much more than Poor do, as besides their Persons, they bring Riches, and therefore are useful, not only to the particular Branch they apply to, but to the whole Community; for Property, like Water, still finds its own Level, and, let the State be improved in any Part, the Effect will be felt on the Whole *. It is absurd to deny that this is a Benefit, particularly to the Landed Interest, for no one can be obliged to part with his Property against his Will, and if he chuses to sell, it is undoubtedly his Advantage to have many Purchasers, whereby he will sell to more Ad-

* As, for Instance, were there a Number that would possess the public Funds introduced, by which Means there were such large Sums of Money to be laid out therein, as should raise their Value beyond that of other Possessions, several from the advanced Price would sell out their Stock and employ their Money otherwise, 'till all other Valuables bore a proportionable Price to the public Funds; thus would all Property be benefited.

vantage;

vantage ; and the Number of these must be augmented by the Increase of Property.— Besides, every one is thereby in some Degree relieved from Taxes ; for, the more Property there is in the Community, the more of all taxable Things are expended, and the more brought into the public Coffers, which must by as much, aid the Whole, and lessen the Necessity of Taxing. This acquired Property does not at first Sight discover all its Uses, for it is not only its immediate Circulation, but that of all the Hands it circulates thro', which are improved, and add to the Contributions paid to the public Revenue.

Thus the Utility of introducing rich Persons into a State, is undeniably proved beneficial to every Branch of it, let them apply to what Branch they will.

The making such Persons Subjects of the Community has been practised in all Times, and particularly the *Jews* have been so introduced ; thus they were, under the *Assyrian* * and *Persian* Empires ; *Alexander* † followed

* Thus were *Jehoiachim* and many more in *Babylon*, *Jerem.* lii. 31. to the End ; *Daniel*, *Mordechai*, and many more under the *Persian* Empire. See the Books of *Daniel* and *Ester*.

† In *Babylon* and *Media* where *Alexander* permitted them to observe their own Laws and Customs. *Josephus's* History of the *Jews*, Book XI. Chap. 8. " In Acknowledgment of " the Services they had done him against the *Egyptians*, he " made them free of the City of *Alexandria*, granting them " all Manner of Privileges in common with the *Greeks* themselves, and they were entitled to the Honour of calling " themselves *Macedonians*." *Josephus's* Wars of the *Jews*, Book II. Chap. 21.

the same Maxims, after him, the Kings his
 † Successors, and the *Romans* *, who like-
 wise conferred † Knighthood on several; nay,
 even after their Government was destroyed,
 they enjoyed all these Privileges §, 'till by
 the Ascendency of the Church of *Rome*, and
 the Irruptions of the barbarous Nations,
 they were reduced to the State of Bankers or
 Usurers in most Places. It was then that Bar-
 barism and Superstition, not only exerted their
 Tyranny against the *Jews*, but even against
 all Learning; and the Accounts we have of
 them 'till later Times, can deserve little Credit,
 considering the great Hatred of most of those
 that

† By *Seleucus* and many of the *Ptolomies*. *Prideaux's* Con-
 nection, Part I. Book VIII. *Josephus*, in his History of the
Jews, Book XII. Chap. I, speaking of *Ptolomy Soter*, has
 this remarkable Passage to our present Purpose: "He carried
 " away a great many Captives out of the mountainous Part of
 " *Judea*, from about *Jerusalem*, *Samaria*, and the Mountain
 " *Garizim*, which he transported into *Egypt*; and then, reflect-
 " ing upon the Sacredness of an Oath among the *Jews*, (by
 " their Fidelity to *Darius*, even after his Overthrow, not-
 " withstanding the Summons and Invitation of *Alexander* to
 " come over to him,) he disposed of them into strong Holds,
 " Garrisons, and Places of Trust, upon their Oath of Fidelity
 " to be true to him and his Successors, granting them also
 " Immunities and Privileges in *Alexandria* in common with the
 " *Macedonians themselves*."

* By *Acts*, xxii. 27. it appears that *St. Paul*, who was
 born a *Jew*, claims a Right of being a *Roman*, and there are
 many other Instances of the same.

† It appears from *Josephus* (2d Book of the Wars, Chap.
 14.) that many *Jews* were of the Equestrian Order.

§ "The *Jews* were in great Esteem among the Kings of
 " *Asia*, both for their Faith and Skill in military Matters;
 " inasmuch that *Seleucus*, surnamed *Nicanor*, gave them the
 " Privi-

that lived in those Ages †, to all who did not turn Christianity to the grossest Idolatry and Superstition ; even Protestants or Dissenters in religious Sentiments of any Kind, were immediately committed to the Flames ; notwithstanding which, the *Jews* supported themselves with great Honour in *Spain* *, and most of the Eastern Countries then received them.

When the first Gleam of Light shot thro' the Darknes of Popish Bigotry, the *Venetians*, the most commercial State of those Times, made a remarkable Decree in their Favour †, and publickly encouraged them, knowing their Utility, and the Falsities raised against them ; this was sufficient to draw many opulent *Jews* to that State, and they still enjoy the Franchises they then had, tho' the greater

C 2

Encou-

“ Privileges of Freemen in all the Cities he built throughout
 “ *Asia* and the *Lower Syria* ; nay and in the Metropolis of
 “ *Antioch* itself too ; declaring it to be his Will and Plea-
 “ sure that they should enjoy the same Rights and Immu-
 “ nities with the *Greeks* and *Macedonians* ; which was no
 “ more than what they are possessed of to this very Day.”

— *Joseph. s's* History of the *Jews*, Book XII. Chap. 3.

† 'Tis remarkable that most of the general Accusations against the *Jews* now published, are Quotations from Authors that wrote in those Times.

* Where the famous *Arabic* School of *Cordova* flourished, and they enjoyed all Sorts of Immunities. *Feijoo's* Epistles, Vol. III. Letter 8.

† The *Jews* having been greatly abused and ill-treated, occasioned by a false Report that they had killed a Christian Boy at *Trent*, the Doge and Senate made the following remarkable Decree ; “ *Petrus Mocenigo Dei Gratia Dux Venetiarum*,

“ &c.

Encouragement they received in other Parts, has brought that Settlement into Decay.

In the Year 1492, they were banished *Spain*, but were permitted to retire with their Effects; how *Spain* has suffered by the Expulsion of them, and the *Moors*, is well known *. *Portugal* received them, but used them worse; *France* protected them; the Grand Dukes of *Tuscany*, (Princes whose

“ &c. Nos verò semper volumus, ut in terris & locis nostris
 “ *Judæi* securè, & impunè inhabitarent, & omnis vis, & injuria absit ab illis non secus quam sit erga cæteros fideles,
 “ & subditos nostros: & si quis est, qui aliter, vel presumat, vel cogitet, malè nos, & indignationem nostram novit, & licet non dubitemus quan præ vestra circumspectione intelligatis ista non convenire, & præsertim hoc tempore, providentesque, provisorique sitis ne in ista Civitate, & Territorio nostro contra *Judæos* innovetur quicquam dicta de causa, tamen volumus & vobis mandamus, ut sub severissimis pœnis providere debeatis, & talem operam dare, quod securè & tutè habitare valeant, & seorsum deorsum ire, & redire *Judæos* omnes istuc habitantes, procedendo contra inobedientes, & obviando ne a Prædicatoribus, aut aliis, excitetur populus ad tales insultus, quo nihil displicentius audire & intelligere possamus. Has autem nostras Literas in actis Cancellariæ vestræ ad futuram memoriam registrare faciatis. Data in nostro Ducali Palatio, Die 22 Aprilis Indictione 8, 1475.”

The above Decree is to be found in the Archives of the pretorial Chancery at *Padua*, — in the 118th Parchment Roll of the Registry, signed with the Letter M.

* Soon after the taking of *Granada*, King *Ferdinand*, moved by a Spirit of Zeal, expelled all the *Jews*; some say their Numbers were near 200,000; his Policy was certainly blameable in this Respect, since by this Expulsion, his Dominions lost immense Treasures, which the *Jews* carried into other Countries. Father *Orleans* History of *Spain*, Vol. III. Book IX.

Equals

Equals never appeared, as Judges and Encouragers of the Arts, and of Trade,) not only naturalized them, and gave them Power to purchase Estates *, but even granted them Franchises, and Courts of Judicature of their own, all which they enjoy to this Day; and it is remarkable that, from this Time, *Leghorn* flourished, and became the most commercial City in *Italy*, while the Trade of *Venice* began to decay, and is even now in a low State.

In *France*, their Privileges were augmented, as it was found necessary; whenever they apply to the kingly Authority, they always find Protection; they have particularly the Right of purchasing Lands †; it is re-

* The 29th Article of the Privileges granted to the *Jews* by his Highness the Great Duke of *Tuscany*, *Ferdinand* the First, in 1593, is as follows: "We grant you all Privileges, Power, and Favours, that our Christian Subjects of the Cities of *Florence* and *Pisa* enjoy; that is to say, to practise all Arts and Merchandise whatsoever, of any Kind, and that neither you nor your Families be obliged to wear any Mark to distinguish you from the Christians, and that you have the Power to buy real Estates."

† *Henry II.* of *France*, in 1550, by his Letters Patents declared the *Jews* capable to purchase, inherit, and enjoy real Estates in *France*, *comme de vrais Regnicoles, & Sujets du Roy*. *Henry III.* in 1574, *Louis XIV.* in 1656, and *Louis XV.* in 1723 and 1728, renewed and confirmed this Privilege, exempting the *Jews* from procuring Patents of Naturalization. To confirm this, *Joseph Nunes Pereira*, who professed *Judaism*, was in the Year 1722, possessed of the Barony of *St. Menaude* in *Guienne*, which contains seven Parishes, and enjoyed all the Rights of the said Barony. *N. B.* His Son, the present Possessor of the said Barony, has lately been converted to Christianity.

markable

markable that *Bourdeaux*, their chief Residence, is the Port that has lately made the greatest Improvements of any in the *French* Dominions, in its Commerce.

Thus in *Italy* and *France*, Commerce has followed them; let us now repair to the Northern Parts.

Hamburg received them likewise, but, the Dispositions of the Magistrates and People not granting them necessary Encouragement, though they are on a safe Foundation, yet they soon passed to *Holland*, where they all enjoy, especially the * Rich, as full Privileges as they can desire.

Antwerp was the Mart of this Part of *Europe*; *Amsterdam*, about the Time of the *Jews* Coming, succeeded it: It is remarkable they chose that City for their chief Residence, in preference to any other, and every one knows what it is now, tho' an inconsiderable Place at the Beginning of that State. How

* All Foreigners that have not committed any Misbehaviour may freely settle in *Amsterdam*, and after being Housekeepers a Year and six Weeks, are deemed Subjects of the State, and enjoy the Protection of it, like Natives; in these Cases there is no Difference between Christians and *Jews*, who may also possess all Sorts of real Estates, Baronies, and Fee-Farms; if Noblemen by Birth, they are deemed as such, but are (by Custom) not admitted either as Members of the State, or to Posts of Trust; their Toleration, stands upon the fundamental Laws of the Country, which is founded upon the free Exercise of all Religions, and has been many Times confirmed by divers Ordinances of the States. *N. B.* This Note is from an Extract of the *Dutch* Laws in relation to the *Jews*, made by *H. Noordkeel*, a famous Counsellor of *Amsterdam*.

much

much of it was owing to the *Jews*, many in Trade can tell. As an Instance of how much Opulence has been brought to that State by their Means, I shall mention a remarkable Concession of a *Dutchman*, no way their Friend, and by this you may judge of the rest.

The *Dutch East-India* Company is justly esteemed the Bulwark of their Trade, and a considerable Support of their State; the Possessors of their Stock are mostly Persons that live on the Income of it; now those who live on Income, are not the most useful Members of a State: I would not from hence have it inferred, I do not think them useful, all Inhabitants are so. This Gentleman, in Company with several * *Englishmen* of Note, who are alive and can testify it, talking in Scorn of the *Jews*, owned that they possessed Five-eighths of the Capital of this Company. See the Utility of having rich *Jews*; if, when idle, they contribute so greatly to the Good of a State, how much greater is the Use of them, when industrious?

The City of *London* being, at the same Time that it is a Trading Place, the Metropolis of a vast Empire, the Causes and Increase of Trade are not so directly visible in

* This passed with Mr. *Pitt*, at his Return from the Government of *Madras*, on the *Cape of Good Hope*, as he himself related it.

it; but when I enter into a Detail thereon, I do not doubt of proving that the *Jews* have been, and are, very instrumental to its Trade: Mean while I shall only observe, that the *Royal-Exchange*, the Center of Business, is always remarkably thin on a *Jewish* Holyday; a Sign of how great Use they are in the National Trade.

Thus, Example and Experience shew, it is good Policy to cherish the *Jews*; it will be unaccountable to attribute to Chance, Effects that have invariably followed.

And here I beg leave to remark, least I may seem to exaggerate, that I do not solely attribute the Flourishing of these commercial Places to the *Jews*, but to the Maxims of general Liberty, which have and always must accompany their Encouragement; Maxims, which as each State improved beyond their Neighbours, they flourished most; it is the having the most enlarged Regulations on that Subject, that will be worthy of a *British* Legislature, and the keeping the Superiority in that Point, will ever contribute to the strengthening of the Realm; such was the *Roman* Policy, when in its most flourishing State, and such Rules rendered her the Mistress of the World. That *Britain* may dispense Laws with equal Force, is my hearty Wish.

That great Politician and Statesman, the famous *De Witt*, in his Political Maxims,
Chap.

Chap. XIV. says, “ *That Freedom or Toleration, in and about the Service or Worship of God, is a powerful Means to preserve many Inhabitants in Holland, and allure Foreigners to dwell amongst them.*”

“ In the first Place, (says that great Statesman) it is certain, that not only those that deal in Manufactures, Fishing, Traffic, Shipping, and those that depend on them, but also all civilized People, must be supposed to pitch upon some outward Service of God as the best, and to be averse from all the other Forms; and that such Persons do abhor to travel, and much more to go and dwell in a Country, where they are not permitted to serve and worship God outwardly, after such a Manner as they think fit; and also that as to Freedom about the outward Service of God, during the Troubles, and shortly after; when the Manufactories, Trading, and Navigation for Freight, began to settle in *Holland*, the Magistrate was so tender and indulgent, that there were very few useful Inhabitants, driven thence by any Rigour or Hardship, much less any Foreigners; so that it brings that Maxim into my Mind, that the * surest Way to keep any thing is to make use of the same Means whereby it was first acquired; and,

* Res facile iisdem artibus retinentur quibus initio partæ sunt.

“ among those Means, comes first into Con-
 “ sideration *the Freedom of all Sorts of Reli-*
 “ *gion* differing from the Reformed †.”

Our ingenious and ever honoured Countryman, the celebrated *Addison*, makes this remarkable Observation, speaking of the *Jews*, *Spectator* N^o. 495.

“ They are so disseminated through all
 “ the Trading Parts of the World, that
 “ they are become the Instruments, by
 “ which the most distant Nations converse
 “ with one another, and by which, Man-
 “ kind are knit together in a general Corre-
 “ spondence: They are like the Pegs and
 “ Nails in a great Building, which, though
 “ they are but little valued in themselves,
 “ are absolutely necessary to keep the whole
 “ Frame together.”

Sir *Josiah Child*, the greatest Genius in Trade, that our Country, or perhaps any other has produced, is explicit and clear on this Subject; as he has brought the most judicious Arguments on both Sides, and then clearly stated his own Sentiments, I can do no better than lay the whole before you in his own Words, as in his Book, intitled, *A New Discourse on Trade*.

† He then proceeds to maintain his Assertion, even in a religious Light, by positive and undoubted Maxims, to which we must refer the Reader, they being too prolix to enter in a Pamphlet.

C H A P.

C H A P. VII. *Concerning Naturalization.*

“ Upon this Point many Men make great
 “ Doubt, whether it be for the public
 “ Good, to permit the *Jews* to be natu-
 “ ralized in common with other Strangers.
 “ Those that are against their Admission,
 “ (who for the most Part are Merchants)
 “ urge these Reasons.

“ *First*, They say the *Jews* are a sub-
 “ tle People, prying into all Kinds of Trade,
 “ and thereby depriving the *English* Mer-
 “ chant of that Profit he would otherwise
 “ gain.

“ *Secondly*, They are a penurious People,
 “ living miserably, and therefore can, and do
 “ afford to trade for less Profit than the *Eng-
 “ lish*, to the Prejudice of the *English* Mer-
 “ chants.

“ *Thirdly*, They bring no Estates with
 “ them, but set up with their Pens and Ink
 “ only; and if after some few Years, they
 “ thrive and grow rich, they carry away
 “ their Riches with them to some other
 “ Country, being a People that cannot mix
 “ with us; which Riches, being carried a-
 “ way, are a public Loss to this Kingdom.

“ Those that are for the Admission of
 “ the *Jews*, say, in Answer to the aforesaid
 “ Reasons, *viz.*

“ *First*, The subtler the *Jews* are, and
 “ the more Trades they pry into, while they
 “ live here, the more they are like to in-
 “ crease Trade, and, the more they do that,
 “ the better it is for the Kingdom in gene-
 “ ral, though the worse for the *English*
 “ Merchant, who, comparatively to the rest
 “ of the People of *England*, is not one of a
 “ Thousand.

“ *Secondly*, The thriftier they live, the
 “ better Example are they to our People;
 “ there being nothing in the World, more
 “ conducing to enrich a Kingdom than
 “ Thriftiness.

“ *Thirdly*, It is denied that they bring
 “ over nothing with them; for many have
 “ brought hither very good Estates, and
 “ Hundreds more would do the like, and
 “ settle here for their Lives, and their Poste-
 “ rities after them, if they had the same
 “ Freedom and Security here, as they have
 “ in *Holland* and *Italy* *: Where the Duke
 “ of *Tuscany* and other Princes allow them
 “ not only perfect Liberty and Security, but
 “ give them the Privilege of making Laws
 “ among themselves. And that they would

* The *French* Laws in Favour of the *Jews*, at that Time, were but ill observed, and their Fear of trusting themselves under Catholic Powers great, the Examples of *Spain* and *Portugal* being fresh in their Minds; nor were there many *Jews* then in *France*, which makes Sir *Josiah* take no Notice of them.

“ reside

“ reside with us, is proved from the known
 “ Principles of Nature, *viz.*

“ *Principle I.* All Men by Nature are
 “ alike, (as I have before demonstrated)
 “ which Mr. *Hobbes* has truly asserted, how
 “ erroneous soever he may be in other
 “ Things.

“ *Principle II.* Fear is the Cause of Ha-
 “ tred, and Hatred of Separation from, as
 “ well as evil Deeds to, the Parties or Go-
 “ vernment hated, when Opportunity is of-
 “ fered. This by the Way, shews the Diffe-
 “ rence, between a bare Connivance at Dis-
 “ senters in Matters of Religion, and a To-
 “ leration by Law: The former, keeps them
 “ continually in Fear, and consequently apt
 “ to Sedition and Rebellion, when any pro-
 “ bable Occasion of Success presents. The
 “ latter, disarms cunning, ambitious-mind-
 “ ed Men, who, wanting a popular discon-
 “ tented Party to work upon, can effect
 “ little or nothing to the Prejudice of the
 “ Government; and this methinks disco-
 “ vers clearly, the Cause why the *Lutherans*
 “ in *Germany*, *Calvinists* in *France*, *Greeks*
 “ in *Turkey*, and *Sectaries* in *Holland*, are
 “ such quiet peaceable-minded Men, while
 “ our Non-conformists in *England* are said
 “ to be inclinable to Strife, War, and Blood-
 “ shed; take away the Cause, and the Ef-
 “ fect will cease.

“ *While*

“ *While the Laws are in Force against*
 “ *Men, they think the Sword hangs over their*
 “ *Heads, and are always in Fear, though the*
 “ *Execution be suspended, not knowing how*
 “ *soon Councils or Counsellors, Times or Persons,*
 “ *may change ; it is only perfect Love that*
 “ *casts out Fear, and all Men are in Love*
 “ *with Liberty and Security.*

“ It cannot be denied that the industrious
 “ Bees have Stings, though Drones have
 “ not ; yet Bees sting not, except those that
 “ hurt them or disturb their Hives.

“ It is said, the *Jews* cannot intermarry
 “ with us, and therefore it cannot be supposed
 “ they will reside long amongst us, although
 “ they were treated never so kindly ; Why
 “ not reside here, as well as in *Italy, Po-*
 “ *land, or Holland?* They have now no
 “ Country of their own to go to ; and there-
 “ fore that is their Country, and must needs
 “ be so esteemed by them, where they are best
 “ used, and have the greatest Security.”

Thus one of the greatest Statesmen these
 Ages have produced, one of the honestest,
 most speculative, and most intelligent of our
 Countrymen, and one of our greatest Mer-
 chants, who have treated on the Subject,
 have unanimously agreed to the Expediency
 of permitting People of all Religions to en-
 joy Freedom in a Trading Country, or, to
 the Utility of the *Jews*, and the last of
 them

them, particularly and explicitly, approves the Point in Question; had he lived to see the *Jews* capable of being naturalized, and Interest reduced to a Par, with the Price of Money in *Holland*, he then would have acknowledged the Pleasure he received from it, and proved by Experience, and Fact, the Truth of his Predictions, in the present Prosperity of the Nation.

To enter more minutely into our Subject, it may be proper to take a View of the Benefits of Trade in general, and the immediate Connection of the *Jews*, with its several Branches.

There is nothing more talked of, and, perhaps less understood, than the Benefits of Trade; by some it is lowered to a secondary Consideration in Politics; by others it is heightened to the only Strength of a State; and these different Sentiments are so frequently misapplied, that there is no comprehending the Ends these Contradictions are introduced for: Would we but give ourselves the Time to adapt its Importance, to the Situation of the different States, and Views of the different Sovereigns who command them, we should find Reasons for varying our Notions of it, according to the different Governments we treat of. Thus, in *Russia*, the martial Courage of their Troops, and the Necessity of humbling their Subjects, to the abject State of Slaves, will
ever

ever make Trade a secondary View, and no further followed, than as it may immediately increase the Sovereign's Revenue and Power, as all Independency in the Subject (a Blessing which Trade contributes greatly to) is dangerous to such Princes, and the Enriching the Subject, is not the View of the State. The *Turkish* Empire will give a View of the same Policy, and from the purposed Neglect thereof, we shall see the Reason why those fertile Provinces, which in Antiquity supplied the World, are now like Deserts; it is that the Sovereign and People's Interests clash: Since it would be impossible to keep such vast States, surrounded with Enemies on all Sides, quiet, were there many rich and independent Subjects in them.

The *German* States being so greatly divided among themselves, and in the Center of Action subject to continual Vicissitudes, their Views must be more applied to augmenting their Soldiery, than the immediate Profits of their Trade; this Policy is adopted by all the great States, more particularly by the House of *Austria*, who from these Causes is less anxious about Trade than any other. *Prussia*, whose present Views are being a First-rank Power, leaves no Stone unturned to increase its Trade, but will ever hold the augmenting its Forces, and enlarging its Territory preferable to that. The *Italian* States, petty in themselves, have different Interests
to

to follow, each as they direct attend more or less to Trade; thus, *Venice*, where Aristocracy prevails, though satisfied of the Use of it, is unwilling a Merchant should appear like the Heads of their State. *Tuscany*, whose Princes were better acquainted with the Importance of Trade, was not jealous of Merchants; these Princes, who sought no Augmentation to their State, but thought of enriching their Subjects, and keeping Peace with their Neighbours, ever encouraged Trade, and made it a primary Object; they, therefore, granted the *Jews* all they could wish, and found the Utility of it. Even *Genoa*, the Rival of *Leghorn*, though agitated by continual Factions, though, from Hatred and Dislike, they have frequently turned out the *Jews*; yet, now the Credit of the famous Bank of *St. George* is lost, one of the Measures they have thought necessary to re-establish their Credit, has been to enlarge the *Jews* Privileges *, and grant them greater Immunities than ever they enjoyed in that State; they cannot flatter themselves rich *Jews* will at present trust them, therefore, their great View must be enlarging the Notions of their People in relation to Trade, and, where such enlarged Notions are espoused, the *Jews* will ever be protected.

* This they have done by an Edict about two Years ago.

Spain, though a Nation properly situated for Trade, (as it should have no View to Conquest) yet, misled by the Pride and false Politics, of that Branch of the House of *Austria*, which possessed their Crown, has by Mistake, preferred Conquests in *Italy*, to the true Interests of that Country. But the present Monarch, truly sensible of his Subjects Interests, has, by settling amicably his Differences with *Great-Britain*, shewn his Sentiments of the Importance of Trade to his State. Add to this, his employing Bankers in every Country, the Affiduity with which his Ministers and Agents seek every Improvement in Arts and Manufactures, and we shall soon be convinced, *that* Prince's View is improving his Country by Trade; his Subjects Prejudices with Regard to Religion, will not permit any Relaxation on that Head; yet so far is certain, the Inquisition is in a manner suspended, there being little or no Persecution there at present; this is advancing greatly, should the Successors of this Prince follow and improve so great an Example, one Century will make that State, one of the most commercial and potent in *Europe*; the greatest Difficulty it lies under, being, the religious Prejudices of the Inhabitants.

The Views of *France*, are, Augmentation of Dominion, as well as Increase of Trade;
from

from her Situation in the Midst of Enemies, a warlike Spirit must be kept up; and from her Form of Government, her Noblesse must always be chiefly attended to. This makes her Land Forces her principal View, but, nevertheless, Trade is necessary to support the constant Expence of her Wars; she therefore promotes it more particularly, in her Maritime Towns, not shewing it equal Attention in her Metropolis, to avoid moving the Jealousy of the Great; it is therefore we find the *Jews* settled in her Trading Places, with full Privilege of disposing of their Estates as they please. It is but of late Public Funds have been invented, nor is the Utility of the *Jews* in that Branch, sufficiently known to them; when that is fully understood, no doubt they will be called to the Capital, (in some Manner suitable to that Constitution,) as they now are to other Parts of *France*; mean while *they may reside in Paris for any Time they want*, and exercise their Devotions, in private Meetings, in the same Manner as Protestants do; nor is the least particular Notice taken of them.

Great-Britain, and the *United Provinces*, from their Forms of Government, which are free: And from their Situations and Interests, are more particularly interested in Trade; this gives them their greatest Weight in the System of *Europe*. *Holland*, may

have some distant Views of enlarging its Territories the better to form a Barrier, but *Great-Britain* can have none; their Improvements must proceed, from enlarging the Fortunes and Numbers of their Subjects. This, must render their States more flourishing, and their Governments more respectable; in these States, Trade must be a primary, not a secondary Consideration; whatever restrains it, must be incompatible with their Interests, and so far hindering their Accretion; *all Laws that lay Restraints on Persons for their religious Principles, must be detrimental, and those on any Sect, may be dangerous to all others.*

Thus we find the Situation of the Jews in most States, conformable to the Connection the Interests of such States have with Trade.

The Benefits of Trade, affect not only a Part, but the whole System of our State; it forms a larger Number of independent Subjects, which is a sure Support of public Liberty; it adds to our political Weight; it circulates, invigorates, and augments the Value of every Branch of our Property, supplies our Navy, and brings us every Blessing that Life can desire.

To give an adequate Idea of what vast Importance our Trade is, it will be proper to form some Notion of our National Capital, and the Influence the Trading Part, has on it.

An

An ingenious Author, * has lately attempted a Calculation of the Amount of our National Capitals, and the annual Augmentation of them, from the Year 1600 to the present Times; he has very modestly confessed, the Difficulty of ascertaining Particulars, but, has undoubtedly come nearer the Truth, than could be expected from so difficult an Attempt, perhaps, much nearer than those, who, have not examined it with the Attention it merits, or, are not equal to the Task by their Situation or, Talents, have the least Idea of. He has attempted to prove by the Increase of our Coin, that the annual Increment of our National Stock is about 6,400,000 *l.* †; this Position, may surprize many who cannot account for so vast an Increase, but that, no way disproves the Fact; the Author's Meaning is, that, the Value of the Lands and Valuables, is, by the greater Plenty of Money, and personal Stock, augmented annually in the Price they will fetch, as far as the forementioned Sum of 6,400,000 *l.* ‡ Improvement, may have done

* Mr. Hooke's second Edition of an Essay on the National Debt, published 1751.

† This Sum he has so far ascertained by Fact, that I would rather chuse it than any other, as he demonstrates it more plainly; whereas there seems to be more Conjecture or Speculation than Proof, when he goes beyond it; see the said Pamphlet.

‡ To prove beyond Contradiction the moderation of his Calculations; he sets the annual Increase of our Lands; at about

done something, but it is trifling; and it is chiefly our foreign Trade that gives a Value to, and increases the whole. To exemplify this, let any one but suppose a constant Trade among ourselves, without foreign Intervention, and he will soon see the Impossibility of any National Increase; this being premised, it will be proper to consider, *what Part of the National Property is employed in our foreign Trade, from whence arises the annual Increment of our National Stock, and how it operates upon the whole Property of the Nation.*

The properest Way, to form a right Judgment of what Part of our Property is so em-

about 2,364,000 *l.*; (see the last Page of the said Pamphlet.) It is now four Years since his Calculations were first published, and the Value of Lands is risen considerably within that Period; (nearly Two Year's Purchase.) Now one Year's Purchase on them amounts to 16,666,666 $\frac{2}{3}$ *l.* viz.

The whole Landed Income being reckoned	}	<i>l.</i> 13,333,333 $\frac{2}{3}$
about 20 Millions, Two-third Parts being		
in Land, at one Year's Purchase, is	—	
The Rent of Houses, being reckoned at half	}	3,333,333 $\frac{2}{3}$
the Value of a Freehold, is half a Year's		
Purchase on <i>l.</i> 6,666,666 $\frac{2}{3}$, is	—	

Total *l.* 16,666,666 $\frac{2}{3}$

This exceeds greatly the Proportion above specified, as 2,364,000 *l.* per Annum, for Four Years, would be only 9,456,000 *l.* This Fact holds likewise in the Stocks, as the 3 per Cents, the most solid Fund in being, is risen from 101 to 104 $\frac{2}{3}$; and would also be found through all Property, were it closely examined. This Increase arises mostly from our foreign Trade, and is so large at present, because there never was a Time when our foreign Trade produced so much, as it has within these four Years.

ployed,

ployed, will be, by enquiring into the Tonnage or Shipping of the Nation, finding a Part where we can compare the Capital, to the Tonnage, employed, the allowing a just Proportion for our Inland Trade, and thereby judging, what the Capital employed in our foreign Trade may be.

The abovesaid Author * states the Tonnage of the Nation at 1,600,000 Tons; he quotes another Author † who makes it 1,200,000 Tons; now, if we take the Medium between these two, as the first allows the Royal Navy to be upwards of 200,000 Tons, not to tire you with too nice a Calculation, I shall compute it at 1,200,000, exclusive of the Navy, which is a Medium. If we grant that ‡ one Half thereof, belongs to our foreign Trade, I think it will be near the Fact; let us therefore suppose it so.

The *East-India* Company employs above 50,000 Tons, and the Trade is carried on by about 4,500,000 *l.* of Property, which is 90 *l.* per Ton, and is, *viz.*

* Page 46.

† *Templeman's* Survey.

‡ It is true, the Export Tonnage from *London* is more considerable than the Home-Trade, but then, that from the Out-Ports, being mostly within ourselves, will fully make it up, if not surpass that Difference; I mean, the Excess of the Home-Trade in the Out-Ports beyond the Foreign-Trade from thence, is more, than the Excess of the Foreign, beyond the Home-Trade, in the Port of *London*.

The Capital of the Company	}	l. 3,200,000
is — —		
The Value of the Shipping	}	700,000
about — —		
What Captains, Supercar-	}	600,000
goes, &c. may employ in		
the Trade, may be calcu-		
lated at — —		
		4,500,000

This Trade will be allowed, by all that are conversant with it, to be *that*, where the largest Fund is invested to carry it on in Proportion to the Tonnage employed, and by Consequence, that the Proportion of the Capital, to the Tonnage, employed, may serve for a Valuation of the Sum, that circulates our foreign Trade; though, from its being the Trade where the largest Capital is employed, I think, the true Valuation of the Capital employed in our foreign Trade, will be far less than what appears from this Culculation.

The Trade of our *East-India* Company, being carried on at the Rate of 90 *l.* per Ton, if we calculate 600,000 Ton employed in our foreign Trade, at the same Rate, the Amount will be 54,000,000 *l.* but, as I do not aim at any great Nicety, to allow fully.

fully for Contingencies, let us state it at 60,000,000 *l.* *

This Sum gains us the Profit, that supplies the whole Nation, and makes every Branch thrive; and as this, and our Specie augment, or diminish, all the Property of the Nation is affected †.

This Profit, is circulated throughout the Kingdom by the Trader, Mariner, &c. for their Expences, which, it is well known, are not the least; and, 500,000 *l.* being allowed for the Income of our Debt to Foreigners, we may reasonably suppose, the annual Augmentation of our foreign Trading Stock, to be about 400,000 *l.* *per Annum* ‡. This added to about 200,000 *l.* which he calculates the Increase of our Specie, is the actual annual Increase of our Property, or our Ballance of Trade; and is what increases the Value of all our Property, as well real as personal; so, that the Value of

* I should think from all above stated, that forty Millions is the full Sum that circulates our foreign Trade; but, as it makes less for my Subject, that it should be sixty Millions, I will suppose it such.

† What we have here laid down, will be corroborated by what our Author observes, (Page 28.) that the Profits on Trade, taking in all Traders, of which he who gains the least Profit is the Merchant, is about 10 *per Cent.* it is this Sum, then, that returns to the Nation about the 6,400,000 *l.* annual Profit before calculated.

‡ These Sums bear the Proportion of Increase, that there is between our Coin, and Capital employed in foreign Trade, *viz.* Two-thirds and One-third, as is further explained in the following Pages.

our National Capital is increased, by above ten Times the Value of our real annual Increase *.

Our annual Increase, by Ballance of Trade, being about 600,000 *l.* let me remind you of a Fact that the *Jews* alledged, which I mentioned in my former Letter †, viz. *that several Persons among them, had brought 1,500,000 l. into the Nation ‡; if we compute this Sum the Produce of an Importation of thirty Years, it will produce 50,000 l. annually, or One-twelfth Part of our annual Profits. This, is surely a National, and no trifling Object.*

* By the foregoing, will be explained a great Phænomenon, viz. the Reason, why a Nation of such vast Property, should so essentially feel a Land-War, that cost them so few Millions, with regard to their immense Wealth; it is, because the whole must come out of our Trading Stock, and out of our Specie; this depreciates all the Valuables of the Kingdom, by at least ten Times the Value of what is exported upon Ballance, and was plainly seen in the late War, when towards the Close of it, Interest was raised so considerably; this will likewise demonstrate, how essential it is to diminish our foreign Debt, without cramping our Trade.

† Page 20.

‡ Within this Time, Baron *Suasso*, *Villareal*, *Pinheiro*, *Jacob* and *Benjamin Mendes da Costa*, *Pereyra* and *Lima* (in which Partnership Baron *Aguilar* is concerned) *Aaron Franks*, *Isaac Lamago*, and many more settled here, bringing large Estates from Abroad; and before that Time, many settled here with considerable Fortunes, as the *Mendes da Costa's*, *Da Costa's*, *Salvador's*, *Mendes's*, *Pereira's*, *Fernandes Nunes's*, *Gomes Serra's*, *Franco's*, &c. Which will shew the Moderation of the present Calculation, and is exclusive of those, who by their Industry have got Estates here.

The Importation of rich *Jews*, being diminished within these ten Years, is one of the Reasons they alledge, for desiring this Act, and is surely a National Reason for to grant it.

The above-mentioned Au- thor (at the End of his Book) has calculated the National Specie at —	}	l. 30,000,00
Our Trading Stock being calculated at —		

Total Amount of both l. 90,000,000

The greatest Part of the *Jewish* Property, is comprised in these Articles. A P—— has supposed their Property 5,000,000 l. and I take him to be nearly right; of which, if we suppose 500,000 l. invested in Land and Moveables, and the remainder, Two-thirds in Commerce, and One-third in Money, and monied Securities, we shall be near the Mark; and then, One-twentieth Part of the foreign Commerce of the Nation, goes through their Hands, and is circulated with their Money; therefore, *One-twentieth of the Profits of the Nation, is procured by their Means*: This, is a very considerable Object.

Were we to allow for the Money of their Friends, which they employ in our

Funds and Trade, as likewise for the Use of what we grant they have, in Money, and mortgaged Securities, their Utility would be much more; but I desire no more, than to prove they are a considerable Object, and not, as some have represented, that the Benefit received by entertaining them, is trifling.

It is alledged, that there are not ten considerable Merchants among them. If by that is meant, Merchants of the most extensive Trade and plumb Capitals, it may be nigh the Truth: Then, this whole City, will not produce one hundred, perhaps, not half the Number. If it is meant, Merchants in Credit, who can raise 5,000 *l.* or upwards on it; there are many more than a hundred, all which will prove, how greatly Matters have been misrepresented. As you are remote from this Transaction, you may doubt the Truth of it; but reflect how many Millions of Property, appeared in their Favour, and you will not think them so inconsiderable, as their Adversaries suggest. It is also alledged, they are Stock-Jobbers; there are some in that Way, though not more than a Proportion, of what there are in other Branches of Trade. But, let what will be said, it is certain they carry on, and with their Money, supply One-twentieth Part of our foreign Trade.

Were the *Jews* dismissed, their Money would retire from our Circulation; and
if

if we believe the above Author, *this would reduce, the Value of our National Capital very considerably, depreciate, every Part of the National Stock, and raise Interest greatly.* What bad Consequences may flow, from thus dismembering our Trade, Time only can shew; and, how politic, enthusiastic Notions which cause such visible Detriment, are, you may easily judge.

The *Jews*, as before said, by their Ingress in this Kingdom, *increased the Ballance of our annual Profits, by One-twelfth Part, and their Fund in foreign Trade, being One-twentieth Part of the whole Fund employed, you can easily determine whether they are of Importance.*

I am well aware, it will be objected, that the Consequence will be no way near what I represent, since so much may be drawn, from the Personal Capital of the Nation, as may supply the 5,000,000 *l.* retired by the *Jews*. All superficial Reasoners will argue so: But, if they would once consider, that all Property is possessed, and must still remain so, they would find, this was a Ballance that must be paid, and that the changing Property from Hand to Hand, raises no Money, as one buys what another sells, except, where foreign Property is brought to our Assistance; and, therefore, the only possible Means, to supply this Deficiency, would be, either for our Funds to fall considerably, so as to invite

vite Foreigners to purchase, or our Trading Stock, must be reduced in its Circulation, to answer to the Sum retired by the *Jews*, either of which Means, any one that reflects, may see how prejudicial it would be to the Nation.

This leads me to a Point, which, though somewhat foreign to my Purpose, I hope you will indulge me in. It is, the continual Complaint that some People make, that Foreigners have so large a Property in our Funds, and the immoderate Hurry some are in, to pay off their Debt. That it could be done with Ease, and without sensibly affecting our Trading Stock, every one would wish; but, did they reflect that what we pay *Three per Cent.* for, we make *Ten per Cent.* of, in our Trade, they would be convinced, that it is impolitic to hurry the Payment too fast, though by a just Gradation it will do itself, as far as may be convenient.

To conclude my general Remarks, on the Importance of our Trade, I shall quote some Thoughts of the celebrated *Addison*, on this Subject, which are as true as they are judicious: “ Trade, without enlarging the
 “ *British* Territories, has given us a kind of
 “ additional Empire: It has multiplied the
 “ Number of the Rich, made our landed
 “ Estates infinitely more valuable, than they
 “ were formerly, and added to them an Ac-
 “ cession

“ cession of other Estates, as valuable as the
“ Lands themselves.” Spectator, N^o. 69.

I have estimated the Amount of our foreign Trading Capital, and the Share the *Jews* have in it; to corroborate what I have said, I shall recite the different Branches of Trade, in which they are chiefly employed, and the particular Utility they are of, in them.

By the general Notions formed of Trade, and the Discourse of People on it, one would think, that all the beneficial Trade of the Nation consisted, in the Exportation of our Manufactures and Produce, or at least, that no one other was worth our Attention, and none of our domestic Concerns, interwoven in them. How far this is from the Truth, any one that will give Attention, will easily discover. That our Manufactures and Produce, require our most serious Attention, no one can deny; but, that, had we no other Trade, we must either retrench our present Luxury, or must be undone, is indisputable, as I shall soon make it appear.

It is the Ballance of Trade in our Favour, that is the Benefit the Nation receives, by foreign Trade; and therefore, *any Thing that employs the Subject, or increases that Ballance, is of the utmost Importance.*

Thus, our being the Carriers in several Parts of *Europe* is of infinite Advantage; our buying Goods in one Part, and selling in
another

another, importing raw and foreign Produce to manufacture, Bullion for Re-exportation, and many other Particulars of this kind, are Objects worthy our most serious Attention.

That great Politician *De Wit*, in his political Maxims, has properly defined these Species of Trade, under the Word *Traffick*, expatiated on, and made their Utility appear so evidently, that it may be worth your while to read him over; but it would be tedious to quote, the many Passages that demonstrate this Truth.

As, since his Time, Trade is greatly augmented, and many Innovations introduced, I shall rather treat of the Difference of these Trades, under the Titles of *natural*, and *adventitious* Trades.

By the natural Trade, I mean such as from our Produce, is either manufactured or exported, as Corn, Woollens, Hardware, Tin, Iron, Glass, Watches and Instruments, and many other Commodities.

Yet these, have strong Connections with the adventitious, as several Articles necessary for the Fabrics, are brought from Abroad.

Among the adventitious, the *India* Trade, (so far as it depends on buying Commodities in *India*, which are exported hence;) the *Spanish West-India* Trade; the being the Carriers from one Place, to another; our Trade in Bullion; the Diamond Trade; In-
surance

insurance on foreign Adventures, and several other Trades; demand our Attention.

There are some, which favour much of both, by which I mean, such as are introduced here, and then manufactured; as Printed Linens, Cottons, the Jewel and Toy Trades, and some others.

It is not alone our natural, but likewise our acquired Trade, that makes the Greatness of this Realm: How great soever our natural Trade may be, our acquired, requires our particular Care, as that depends upon our Conduct, more than the first; and by the Branches that make Part of it, it is plain, how considerable it is.

These Observations will help to illustrate how the Number of our Traders may be increased, without any Detriment to Particulars; since many Improvements may be made in Trade, and especially in the *adventitious*, by Art and Invention, and, by enlarging our Correspondence; this, must even benefit our natural Trade. My particular View is, treating about the Use the *Jews* and their Money are of, in these Trades.

It is a common Notion no way authoris'd by Fact, that the *Jews* are cleverer Traders, and better skilled than others in the Art of Commerce. I ever was of Opinion, that Men's Geniuses, Nationally considered, are equal; where there is any Difference, it must arise either from Education or Circumstances;

stances ; as to Education, none in the World have better than our *British* Merchants ; indeed, in Circumstances, the *Jews* have the Advantage in some particular Trades. I do not mean to deny, that there are Merchants of great Abilities among the *Jews* ; there are those who perhaps equal, but none that surpass the others, further than that they will often invest their whole Capitals in Trade, in which other Merchants are generally more cautious.

It is from their Money and Situations, not from their particular Abilities, that I mostly deduce their Importance to our Trade.

With regard to our Produce, and the Manufactures of it, many may say, that the Consumption thereof will be equal, let who will export them ; and therefore, the fewer they are exported by, the greater will be the National Benefit, as they will sell the dearer Abroad ; this fallacious Reasoning has been so often exploded, that it has only served to illustrate the contrary, *viz.*

That the more Hands Trade is in, and the less Profit the Merchant contents himself with, the more of the Manufacture is expended ; other Nations are cut out by its Cheapness, and the Consumption of our Manufactures is more generally established ; the Experience of which has never been more fully proved, than since the late Peace, as by their Cheapness we have regained the Ascendant,

dant, particularly in *Spain*, where the Use of the French and other Manufactures, had prevailed, but ours are now in great Part reinstated; the Merchant may have suffered, but the Benefit of our Manufactures has fully repaid it. Our Produce, by the greater Number of Traders, enjoys the same Advantages; and our Corn Trade, is more particularly benefited thereby; the constant Rivalship there is, between that of the *Levant* and ours, especially in *Spain*, and *Portugal*, is well known; the Advantage we have, by large Sums lying ready to be employed therein, is obvious, and this in some Sort, equals the Demand of our Corn to theirs, which else would continually have the Preference by its superior Quality, had the *Levant* but the Number of Merchants we have, as our Merchants naturally prefer the transacting their own Affairs, to the depending on uncertain Markets, and paying Commissions in the *East*, for what they engage in of their own Property.

In all our natural Trade the *Jews* are considerably interested, and therefore enlarge, strengthen, and in great Part support it; witness the Petition of so many Manufacturers and Traders, who declare it mostly from their own Experience, they themselves being some of the chief Persons, concerned in our Manufactures and natural Trade; *so that the general Utility of the Jews,*

and their Money, is fully proved, to be very considerable to our natural Trade.

Of the *adventitious Branches*, the *East-India Trade*, as the most considerable, demands our first Attention; in this Trade their Use is great, and in so many Parts, that, to give a clear Notion of their Utility, it will be best to treat of the chief of them separately.

The Benefit they are of, at the Company's Public Sales, is considerable, for, besides the *Jews* who reside here, a Number of them, as well as other Foreigners, come over and buy the Company's Goods, by which their Prices are greatly enhanced; this has been found of so great Use, that the *French* have, by Order of their Government, at the Public Expence, provided all Strangers, and particularly the *Jews*, at the Sales at *L'Orient*, with several Things they want; so well do the *French* know, the Utility these People are of, and that those who have them, have a considerable Advantage; and, as this Trade is so great, and so necessary to the Nation, this sure is an Object.

The Coral Trade to *India*, is a Branch chiefly carried on by the *Jews*; this is fabricated at *Leghorn*, mostly by *Jews*, and sent to *India* by means of those established here, there sold, and the Returns made in Diamonds. The Advantage of this Trade is considerable, as the Freights, Duties, and Commissions

missions paid, and large Profits on the Adventure center with us, by this Means, considerable National Profits arise ; and this is one of those adventitious Trades, which being first formed abroad, chiefly among the *Jews*, and then vended in *India* by them, the having this Trade in our Hands, greatly depends on them, and the Benefits thereof are visible ; were they disturbed in it here, that Trade would follow them, as it might easily be carried on, from *France*, or elsewhere.

The most considerable Advantage of this Trade, proceeds from the Returns, which, being made in Diamonds, gives this Nation the first Choice, and easiest Purchase of them, as well as the Profit they yield to the Importer : Besides retaining here a great Part of the Polishing Trade, which is a considerable Manufacture, and might be greatly extended ; this, makes the Coral Trade the more advantageous, as Diamonds are a Commodity, the Conveyance of which costs little, and will ever follow the Returns of Coral. The Utility of it is not only, to the Polisher of Diamonds, but likewise to the Jewelling, Toy, and Trinket Trades, which though made with great Success in *Paris*, who particularly rival us in these Trades, yet, as we have our Materials cheaper than they, we are enabled to vie with them, although their Artificers work cheaper than
ours,

ours; and by our purchasing the Diamonds at the first Hand, the Preference in these beneficial Trades, is in great Part preserved to us.

To enumerate the smaller Branches, in which the *Jews* are of Use in the *East-India* Trade, would be too prolix for a Pamphlet; that Company is satisfied of it, and therefore, most of their Directors, appeared at the Head of the Petitioners for the Bill.

The *Spanish West-India* Trade, is of that Nature and Duration, that none but such as have great Capitals, can deal largely in it with Success; and has this Circumstance peculiar to it, that, to carry it on, it is necessary to have Goods from most Parts of *Europe*, and by Consequence, it is not material where the Person lives who carries it on: However, Partiality generally engages the Merchant, to augment the Assortment of the Manufactures of his own Country, beyond those of others: By much the greatest Part of this Trade, so far as *British* Capitals are concerned in it, is carried on by *Jews*. The Value of this Trade will be better understood, when we reflect, *that the getting a Licence for one Ship yearly, was reckoned an Equivalent, for many Faults in the Treaty of Utrecht*, and was on all Hands acknowledged for a great National Benefit; now, great as it is, there is one *Jew* in this City, who
constant-

constantly has a Licence for a larger Ship than the *South-Sea* Company ever had, and giving many People Shares under him, employs her constantly in this Trade; neither is he the only one, there being several *Jews* who carry on this Trade as extensively. This surely is a National Advantage, and detrimental to no individual Merchant, as, were the *Jews* absent, there is not a Set of Merchants in this Country that either could or would undertake it, and, were they settled either in *France*, or *Holland*, they could carry on the Trade with equal Advantage.

The *Jews* are often aiding by their Recommendations, in employing our Shipping, in carrying Goods from one Foreign Port to another on Freight, preferring them, whenever it is in their Power, to those of any other Nation: And Preference in this Case often turns the Scale; it is natural to suppose, were they in other Countries, they would prefer such Countries Shipping to ours, which would hurt that beneficial Branch of our Navigation.

Another Part of our Trade, to which they are very serviceable, is the Importation of Bullion, and the Exportation of the superabundant Part thereof. *De Witt*, and Sir *Josiah Child*, observe, that this Trade in their Time * was chiefly carried on by the *Dutch*; the latter † expatiates and shews

* About ninety Years ago.

† Preface to the New Discourse on Trade, Page 22.

the vast Advantages of it, the least of which are the Freights, Commissions, and Profits to the Merchants, Commanders of the Navy, and Owners of Merchantmen, who can prove them to be of great Value; but as it brings our Money sooner, and cheaper to our Merchants Hands, than those of any other Country can procure theirs, it is of infinite Advantage to all our Trade. The Practitioners, who only mind what comes into their Pockets, may not feel this; but any one that knows, of what Benefit any general Advantage in Trade is, will be sensible of its vast Importance. Our *East-India* Trade, is likewise greatly benefited by it, as they now make their Purchases of Silver here, at the first Hand, or of the Bank, whereas, they were formerly obliged to seek it in *Holland*, at an advanced Price: The *Dutch Jews* are peculiarly useful in the Bullion Trade, they export the surplus Treasure brought here, with that Ease, and small Profit to themselves, that the Merchant, considering the longer Time it takes him, and the Danger of the Voyage to *Holland*, finds his Account in importing and vending his Treasure here, for them to export, and by this Means, the Freights, and other Profits accrue to the Nation, which formerly the *Dutch*, by Means of the Bank of *Amsterdam*, enjoyed. They likewise import Specie with the same Ease. That our enjoying
this

this valuable Trade, to the present Extent, is owing to our frequent Conveyances, is undeniable: And that, had we not the Ease of Exportation, when requisite for our Surplus, our Conveyances would not be so frequent, is likewise undeniable; what demonstrates it, to be owing to the *Dutch Jews* Dexterity, is, that the *Dutch* Merchants never follow this Trade, but on extraordinary Occasions, when the Profit is by some Casualty augmented, yet are always ready then. Were the Profit or Difference of Price, considerable, it would invite all People to send Bullion from foreign Parts, directly to *Holland*, and we should have nothing pass through this Kingdom, but our own Balance of Trade, especially, as by its passing directly to *Holland*, some small Charges would be saved; it is therefore very beneficial to this Nation, to have a continual Market for Bullion, for otherwise, all our Trade would suffer, by our Returns not yielding equal to what they now do.

The Insurance of foreign Ships, is a considerable adventitious Article, owing to our extensive Correspondence, and to the Solidity of our Insurers; the *Jews*, draw large Orders of this Kind here, and so far, are useful to this Branch of Trade.

There are among the *Jews*, many useful Men in other Branches, especially in our Silk, Cotton, and *Jamaica* Trades; and in

the Trade from the last Place to the *Spanish Main*, they are of great Utility; this is a Trade, which yields large Sums in Bullion to the Nation.

They are so likewise, in another general Branch of Commerce, which has some Analogy to Banking, I mean the negotiating foreign Bills of Exchange. The Increase of late Years in this Branch, is * very considerable, and useful, to the Traders in our Manufactures particularly, and to all Trade in general, as formerly, the Difference of the foreign Exchanges between this and *Amsterdam*, was considerable, and on the least Surplus of Bills here, a great Profit was expected by the Negotiators of them; the *Dutch Jews*, take such Bills for a trifling Profit, being by their Correspondence, more expert in this Branch, than any other People; and when Bills are wanting, they bring them from abroad with the greatest Ease. That this is a great Advantage, to all Importers, and Exporters, is undoubted, as it steadies

* Could but some Method be hit on, to have, fixed Exchanges for our *Eastern Trade*, as there are now for our *Southern*; and as there are in *Amsterdam*, it would be an Object worthy of National Attention; as thereby, this City, aided by the late Improvements made in our Exchange Trade, would soon become the first in *Europe* in that Commerce, and the general Currency of Exchange, would be fixed here; an Object whose Benefit is so diffused, that few but those in Trade, and the most speculative Politicians, are thoroughly acquainted with.

our Exchanges, and hinders the extraordinary Profits, that the Dealers in Exchanges, would otherwise expect.

Thus, Sir, I have particularized, the manifold Uses the *Jews* are of, in respect both to our natural, and adventitious Trades*, some of which, could by no Means be attained by any others, and are, not only no way detrimental, but even, *advantageous to our Merchants themselves.*

And hence I conclude, they are not only convenient, but necessary; it is not only so with regard to them, but to any other Sect whatsoever, and were any other attacked, (as who can say whose Turn will be next?) it would be right, and for our Interest to defend their Cause.

Having proved the Utility the *Jews* are of, I shall observe the Detriment it would be to us, were those that now dwell here, to settle either in *France*, or *Holland*, and more particularly in *France*.

All that know, what the Trading Stock of that Nation is, are satisfied, it is no way equal to ours; by so much the more then, would it be extended, and strengthened, by an Addition of Property, that makes so considerable a Figure among us; especially, as the *French* Trade, is generally carried on by Credit, at long

* It is worthy of Observation, that our *Turkey* Trade, out of which they have been kept, by Art, has made no remarkable Progress within this Century.

Terms; and, as there is no Nation so scheming in their Trade as the *French*, were they to have one considerable *Jew*, who would make himself Security for their Circulation, in each Trading City, such an Addition of Strength, would be sufficient to foment, a very considerable additional Trade, and by Consequence, hurt ours, as all Augmentation of *their* Trade, will ever do.

Besides, many of the *Jew* Merchants, are Men of Experience, and Knowledge, in Trade, and, as many of the Branches they have been used to here, are not known in *France*, they would carry the Knowledge thereof with them, and instruct that Nation, in many Arts and Manufactures, they are now ignorant of.

The Use the *French* might make of these People, in restoring, and augmenting, the Credit of their Finances *, is considerable; as so many rich independent People, strengthening, and supporting the State in an Exigency, have been useful even to us, who have many rich Persons: What must they be to a State where there are few? I should not wonder to see *French* Credit, on a Par with ours.

In *Holland*, the *Jews* would augment their Trade, and Property, and hurt ours,

* As an Instance of the present Situation of their Credit, I am informed they have a Lottery hanging now on their Hands, that bears an Interest of 6 *per Cent.* which they cannot fill.

by the Channels of Trade, they would turn that Way; therefore, even as it would strengthen other Nations, and more particularly our Rivals, it would be hurtful to us, and consequently bad Policy.

What then can tempt us, to part with them? There is nothing dangerous, in a religious, a constitutional, or a moral Light; they in a political Light, are useful; in Trade, necessary; are good Subjects, and attached to the present happy Constitution; it is therefore proper to encourage them, in all Ways we reasonably can.

*It is likewise certain, this Nation has profited, by the Money the Jews have brought into the Realm *; yet of late, that Benefit is diminished, since few have come within these last Years; will it not be right to regain this Advantage?*

Where possibly can be the Harm, to give the rich foreign Jews, by private Bills, subject to the Examination, and Decision of a British Parliament, the same Privileges, that the native Jews now enjoy?

That we have no Number that can be formidable, that we have no Number equal to our Neighbours †, is certain: *Why then,*

* See Page 34.

† In *Holland*, their Numbers are much greater, and there are among them several Persons, reputed as rich as the famous S. G. Esq;

may not Parliament, favour such of them, as they may think proper?

But it is alledged, the Naturalizing them, gives them an improper Privilege, which they did not before enjoy, *viz. the Power of holding Lands*. Is it natural to suppose, the Parliament will pass a private Bill of Naturalization for any one, by which he may obtain a Right, which, were he born in the Kingdom, he had not? Besides, this is a mistaken Notion, for the *Jews* do hold, and have held Freehold Estates, for these many Years*; and therefore, if there is any Impropriety in it, it is not owing to this Act.

A zealous Advocate for their Cause says †, by all old Statutes they could hold Lands, Perhaps so, I shall leave him to prove it, as, should they, or should they not, have had that Right Five Hundred ago, I think it is little to the present Purpose, as those were Times of Popery, and Ignorance, and no Pattern for to conduct ourselves by; the Question is, whether they have it now, and whether it is proper, they should continue to enjoy it? For that they can hold real Estates, hardly admits of a Doubt; since the

* Several of them have already inherited freehold Estates from their Ancestors, as the *Da Costa's*, *Salvador's*, *Mendes's*, and others.

† See *Excerpta ex Instrumentis Publicis de Judæis*.

most able Lawyers, who in several successive Times, have presided in our Courts of Judicature, have agreed that they can †; and Parliament has confirmed their Senti-

† To prove this, I insert the Copy of an Opinion, of the late Lord *Raymond*, the Original of which, is at present in the Hands of *Moses Hart*, Esq;

A. B. was begot and born in *England*, but both his Parents were Aliens; he has an Intention to purchase an Estate in Fee.

Question. Whether he can enjoy it, being the Son of an Alien, and of the Profession of a Jew?

Answer. I am of Opinion that *A. B.* is a natural born Subject, of the King of *Great-Britain*, and as such, capable to purchase, and enjoy Lands, &c. in Fee; and *I do not know, that the Law has put any Disability upon him, upon the Account of his being by Profession a Jew.*

Q. Whether such Lands will descend to his Issue, or be forfeited to the Crown?

A. I am of Opinion, Lands he shall so purchase, will descend to his Children, as the Lands of other Subjects will, and not be forfeited to the Crown.

Q. If he procures Letters of Denization, whether he may then purchase and enjoy Lands in Fee?

A. I take it, Letters of Denization will not put him in a better Condition, as to his Capacity of purchasing Lands, than he is in already, by his being born a Subject of the Crown of *Great-Britain*.

Lincoln's-Inn,
Feb. 23, 1718.

Rob. Raymond.

The following eminent Lawyers already deceased, viz. Lord Chancellor *Talbot*, Lord Chief-Justice *Reeve*, Sir *Clement Wearg*, Serjeant *Cheshire*, *Pigot*, *Mead*, *Lutwich*, *Whitaker*, *Kettleby*, *Booth*, and many others, all concur in the same Opinion. Were I to mention the Names of those eminent Persons living, who have delivered their Opinions at several Times, on the same Subject, and are of the same Sentiments, I should nearly take in, all the most eminent of that Profession.

The

Sentiments thirty Years ago, by permitting a Form of Oath for *Jews*, on their holding Lands *. Did Parliament not conclude, they had a Right, would it not be absurd to form an Oath, when they could not hold, what they were to swear for? Or to prohibit their buying Church Livings, when they can have no landed Property? Yet such is the Assurance of the present Times, that any News-Writer, or Pamphleteer, dares

The following is a Copy of the Opinion of a F—— Lawyer, which for its Peculiarity, I shall insert here.

Question. If a Subject of his Majesty, born in *England*, or free Denizen, being a *Jew*, may purchase Lands?

Answer. I am of Opinion he may purchase; but, if there be any Doubt of it, it may be adviseable to purchase in the Name of some Trustees, who may make a Declaration of the Trust.

The same Lawyer, being again consulted upon the same Subject, seems to be in some Doubt, but concludes, *viz.* it is probable, that the Courts of Justice, may allow a Liberty to purchase Lands of Inheritance by a *Jew*; and *I incline to think, that Liberty should be allowed*; but I cannot pretend, to give a more certain Opinion upon it, as it is a Point upon which no judicial Determination has been made: I should advise the Purchase, if intended, to be made in the Name of Trustees, in Trust for *A. B.* and his Heirs.

Thus you see, this eminent Lawyer, is of Opinion they may purchase, and has furnished the *Jews* a Loop-hole to creep out of, were the holding Lands ever so contrary to Law, and detrimental to this Country; this same F—— Lawyer, has made himself too remarkable in the Progress of this Affair, as well as by his Eminence in his Profession, not to be easily known.

* See the Statute 10th *George I.* This Clause was passed after the chief Lawyers in the Nation, had given their Sentiments to the House of Commons, on this Point. Does not this presuppose, they had Lands before, and a Right to them?

contra-

contradict Facts, after a Parliamentary Decision, and insolently asks, why they do not go to Law? — to verify a Point generally allowed, and by none legally disputed. It would be a Question, that might even puzzle his Assurance to answer, who they should go to Law with: Perhaps, he would have them go to Law with themselves; the Matter is, and has been long ago, decided by Authority, why should they doubt it?

· Their having a Right to, or even their holding Lands, would not weigh with me, were it any way dangerous or improper; can any one point out the Danger that can arise from a landed Man in peaceable Times, when incapable of being a Justice of Peace, or even of inferior Offices? As for Times of Rebellion, it is certain, Estates in their Hands, are much safer, than in the Possession of *Jacobites*.

The restraining a private Man, from investing his Property as he may judge proper, is likewise, undoubtedly restraining the Rights of the Subject; and, unless very good Cause can be shewn for it, is breaking into the general System of the Laws of the Land, to no Purpose.

That with respect to the *Jews*, it is impo-
litical, is undeniable ; as we have before con-
cluded, they are necessary and useful ; and
it is a Right they enjoy, not only here, but
in other States ; it is therefore discouraging
I them

them, and the more so, as no Harm has ever resulted from their possessing Lands; we often term them cunning and sagacious; but in this Case, we must persuade ourselves they have not the least common Sense, or, should there be such a Disability put on them, they must be satisfied, that, far from the Protection, they have the Odium of the Nation; and if so, the independent among them will by Degrees retire, especially as they may have that, and other Liberties elsewhere. But with regard to ourselves, it would be the highest Imprudence; shall we then bring a Set of People among us, who when they are no longer in a Situation to employ themselves in Trade, as must daily happen, by Age, by Infirmary, by Estates devolving to Women, to Minors, and Idiots, or when Merchants have amassed so considerable an Estate, that it is troublesome to them to govern it: Shall we in these Circumstances, by denying their Realising, make it their Interest to quit this Country and impoverish us? What Policy can there be in this? Our Enemies would be troubled to have formed a more destructive Plan.

That unless they can remove into the Country and realise, they have powerful Motives to induce them to leave the Kingdom, whenever they retire from Trade, is undoubted; for they may live much cheaper in many foreign Parts, than they can in
London;

London ; and even, should they keep their Money in our Funds, their Income might be easily remitted ; now, as their living in foreign Parts (if they cannot retire into the Country) will be a Means to save Money, there is no doubt they will do it, as Interest has ever been reckoned a strong Motive with them.

But if on the decline of Life, they can retire into the Country, live at their Ease, enjoy their Property with Security, and realise, being received as Friends, not Enemies to the State, who can doubt it will be their Interest ? And if so, they will do it, and their Property remain in our general Mass.

Those who think them formidable should covet this Bill before all others ; for there is not a surer Maxim, than *divide et impera* ; if their Strength is restrained to any Branch of our Property, it will be considerable, and carry Weight ; but if divided all through it, though equally useful to the Public, will have no Influence that can prejudice * ; now nothing will tend so much to divide their Property, and thereby weaken their

* As for Instance, our National Capital being a Thousand Millions, their Property supposed Five Millions, it is but One in Two Hundred, and may be augmented to Ten Times the Property, without the least Danger ; whereas, were Fifty Millions of *Jews* Property all invested in Trade, it would be nearly the whole Trade of the Nation, and might then through Necessity have an unreasonable Influence.

Interest, as their being at full Liberty to purchase Lands.

So that in every Light we consider this Matter, if they are proper Subjects, they ought to have a right to purchase, and that they should be Subjects, is undeniable.

But it is alledged against the present Bill : *Those that are here, may be received as Subjects; they may have all Rights, but what Necessity or Utility is there of inviting others by private Naturalization.*

Their Utility is undeniable, all rich Subjects being so; the only Reason that can be alledged for not admitting them, is that there are here already a sufficient Number of *Jews*, and we will have no more; every one knows how great an Analogy, saying there are enough, has, to saying there are too many; the *Jews* have had too frequent Examples, not to be apprehensive of the Consequence; and I can no way doubt, that were such Reasoning generally approved, it would be a *Memento* for the Independent among them to depart, as no sensible Person will stay to be turned out, but fly the impending Storm.

But the above Position is erroneous, for we can never have too many, while they increase our Riches, and are not dangerous to the State; which I do not only apprehend they cannot be, but I have a Certainty of it, as Parliament has the Power, even without altering this Act, to restrain them, and will no doubt,

doubt, if there should be the least cause for such a Fear ; should it even become necessary to alter the Act, Parliament would undoubtedly do it.

It is further alledged, *this Act favours them as much, nay even beyond Protestants Dissenters* : Not so neither ; Protestant Dissenters may be naturalized immediately, *they*, not 'till they are proved useful—Protestants when naturalized, may purchase Ecclesiastical Estates, *they*, none.

But, *it has been alledged, that this Law breaks in, on the Test Act* ; this is a Mistake, the Sacramental Test has no Analogy with Naturalization ; that Law, obliges taking the Sacrament, according to the Church of *England*—for Naturalization—taking it in any Protestant Congregation, is sufficient.

Then in a religious Light, *it is going against Prophecy, Christ having foretold they should never be a State* ; this is not the Fact ; Christ's Prediction was, that their Temple should be destroyed and they dispersed, this is verified ; but he never said they should not be received as Subjects by any Nation ; these Prophecies * have proved themselves

* These are the chief Prophecies alluded to on that Subject, viz.

O *Jerusalem, Jerusalem*, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not ! Behold,

selves in the Event; those pretendedly ascribed to him, would long ago have been falsify'd, as the *Jews* have, and do enjoy Lands, and are esteemed as Subjects in many *Christian* Countries.

But, *it is said the present Jews are Blasphemers*; mark how it is proved, some hundred Years ago, some Popish Bishop wrote so; perhaps, some worthy Protestant Divine, has, without examining it, copied it.

hold, your House is left unto you desolate. *Matth. xxiii. 37, 38.*——And *Jesus* said unto him, Seest thou these great Buildings? There shall not be left one Stone upon another, that shall not be thrown down. *Mark xiii. 2.*——But wo unto them that are with Child, and to them that give Suck in those Days: For there shall be great Distress in the Land, and Wrath upon this People. And they shall fall by the Edge of the Sword, and shall be led away Captive into all Nations: And *Jerusalem* shall be trodden down of the *Gentiles*, until the Time of the *Gentiles* be fulfilled. *Luke xxi. 23, 24.*——The LORD shall cause thee to be smitten before thine Enemies: Thou shalt go out of the Way against them, and flee seven Ways before them; and shalt be removed into all the Kingdoms of the Earth. And thou shalt become an Astonishment, a Proverb, a By-word, among all Nations, whither the LORD shall lead thee. *Deuter. xxviii. 25, 37.*——And I will deliver them to be removed into all the Kingdoms of the Earth for *their* Hurt, to be a Reproach and a Proverb, a Taunt and a Curse in all Places, whether I shall drive them. *Jerm. xxiv. 9.*

This last Text clearly refers to those Times, and has no Analogy to the *Jews* of the second Temple.

The Texts from *Deuteronomy* have no Connection with the present Case, unless it is supposed that *Christians* are bound to persecute the *Jews*, which is contrary to the Tenets of the whole Gospel.

Thus there is not one of the Texts, that says the *Jews* are to be misused, but only that *Jerusalem* is not to be restored, until the Fulness of the *Gentiles* be come in; this is certainly nothing to the Case before us.

If

If it was true, have we no Law against Blasphemy? And should we have no Proofs thereof in the present Times? If among them there are such, no Punishment is too great for such Offenders; but it is unchristian, to stigmatize a whole Sect for any Individual.

But *they are all in a State of Damnation*; who says so? Does not St. Paul particularly refer that Matter to God's own Judgment *, how then are we so arrogant to decide? That the *Jews* are not in such a State, seems more than probable, as in the Church Service, in the Communion, where all those on whom Curses are denounced, are particularised, *Jews* are not mentioned; and, as St. Paul says, *Blindness in Part has happened to Israel*, who can say how far the Divine Will may consider their Crime, as their Misfortune? One would be puzzled to prove by the Gospel, that a good *Jew*, though not believing in Christ, is damned; it is undoubted all that are not *Christians*, stand on the same Footing, if not on a worse, than *Jews*; besides, were it undoubted, that all *Jews* are damned, what follows? Are we peopling the next World, and obliging them to be received there? No, we are peopling *Great-Britain*; and, whether the *Jews* are damned or saved, is, surely, neither a poli-

* Romans xiv. 11, 12.

tical Consideration of ours, nor are we competent Judges of it.

But granting, for Argument Sake, every bad Fact that can be supposed against them : Are they useful? that, is indisputable : May we not compare them to Fire? It is a bad Master ; but we should think that Person mad, who, because he had seen his Neighbour's House fired, would not admit of Fuel to warm himself ; or, that because his Neighbour was drowned, should declare his Aversion to Water *. And yet this is similar. It is our Interest to have them, if so, we must allow them equal Rights to what they enjoy in other Places, or the Rich among them will resort elsewhere : — No further has been allowed them.

In Answer to this, some who pretend to be moderate, say, if we give them no farther Privileges than they have elsewhere, how will this Act operate, as they will never change Countries not to better themselves, and if so, the Act is useless. But this is fallacious Reasoning. For though, in some Countries, they are so established, it is not so in all, and we may draw from them, as the other Countries now do, where they are well established ; besides, it will confirm those who reside with us, in their good Opinion of our Government ;

* This alludes to what the Author of the Review of the proposed Naturalization, &c. mentions, Page 75.

and farther, no *Briton* can doubt, but the same Rights being granted here, or in any other State, ours will be preferred; this is all we want; for a Preference, will from Time to Time bring some rich *Jewes*, and that is the View, not the Importation of Thousands at a Time.

But then it is urged, *Do they not enjoy all they can desire? If our Laws do not admit of, our Government connives at, it; and it is not fit, they should have any determinate Establishment, which by this Act they have.*

Were this Case truly stated, there never was a more absurd Proposition. Will any *Briton* think himself safe, while a considerable Property is left dependent, not upon Law, but upon the Nod of particular People? Would not this be, making a Number of Slaves in a free Country? And the Consequence of it who can answer? Besides, is it not the greatest Discouragement that can be, even a greater than a Disability, not to know one's Situation? If the Fact were so, no stronger Reason could be given, in Support of the Act.

But this is destroying Men's Rights, on a false Supposition; all Subjects have Rights according to the Law of the Land; they have been many Times acknowledged Subjects, by the Legislature: How then can it be doubted they are Subjects, and that they

have the Rights of a Subject? *Witness many Acts of Parliament, that call them, his Majesty's Subjects professing the Jewish Religion; besides which, all natural born, are admitted as such, in all Public Offices, especially in the Custom-house, where no native Jew is ever charged Alien's Duty, for the Importation of his own Property; were they not Subjects, it would be difficult to know how to define them, they might be equally divested of every private Right, as of any one in particular, and so might be reckoned as Out-Laws.*

Another Reason is urged; *Those who may be naturalized, will be exempted from paying the Alien's Duty, in the Custom-house.* This was duly considered, and there is no Doubt that the Revenue will be more augmented, by the Increase of Trade, than it can be hurt by such an Exemption.

There is another popular Reason, alledged against the Act; *viz. That granting this Act may bring rich Jews, the Consequence will be, the Poor will flock here, and be detrimental.* This at best is merely conjectural, and what Detriment Poor can be of, whom we are not obliged to maintain, I do not readily conceive; besides, I think the Inference false, for the *Jews* do, and must maintain their Poor; therefore, they neither are, nor will be willing to increase them. And, Ex-

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perience

perience demonstrates the contrary ; since there are no where less Poor than in the *Hague*, where the richest *Jews* reside : It is natural it should be so, for the rich *Jews* follow Privilege, the Poor, Employment, which they have in many other Parts. The Laws of this Country not hindering the Poor from coming over, and there being a Necessity of having them maintained, is a strong Reason for increasing the Rich ; for, should the Weight of their Poor, grow too burthensome, as it formerly happened at *Venice*, they must either sling up the Care of them, or the Rich will be obliged to depart in their own Defence.

It is likewise objected, *That there are many Pedlars among them.* How far the consenting to Pedlars is right, is not the present Question, since *Jew* Pedlars, have no relation with this Act, nor are the *Jews*, the only Persons concerned in that Branch of Trade.

A Merchant, who subscribed the Petition against the Bill, has appeared as an Author ; his Work * is so diffused, that to answer every Part of it, would require a Pamphlet ; wherefore, I shall only take Notice of some of the chief Passages, and of the general Tendency of the whole Performance.

* A Review of the proposed Naturalization of the *Jews*.

The general Notions, attempted to be inculcated by said Pamphlet, are, *that Christians ought to be preferred to all others : And that none but Christians, ought to be naturalized.*

As to the first Point, none is so clear, *nor has the least Thing been done, tending to the contrary.*

As to the last, *there* lies the Doubt ; if he is right, it will not affect this Act, but the general Laws of the Realm, which make all born here, natural-born Subjects. It is a Duty they cannot dispense with, as to their Allegiance : And therefore, they must be invested with all the Rights of a Subject, unless there is a Difference ascertained by Law ; but as there is none, Things must remain as they are, or a *Jew* must be put upon a worse Footing than others, who are not *Christians* ; for I am sure, all our *Turky* Trade, would oppose the meddling with the *Turks*, for fear of a Retaliation ; now he will not shew one Passage in the Gospel, that recommends any Thing like treating *Jews* worse than others ; and, as I have shewn many Passages, and Reasons, that intimate a Preference, I think it an Answer, to the main Scope of the Performance ; besides which, I shall refer my Reader to *Hanway's Travels* *, who inserts a

* Vol. I. Page 3.

Letter, wrote by one of our Protestant Princes †, who recommends Humanity, Charity, and Protection of private Rights to all Mankind, upon an equal Footing; and the present Question, only extends to private Rights.

As to his Quotations, of the Misfortunes the *Jews* have suffered, sure that is a Reason for their being cautious, but can be none, for taking away the Rights they have; it would have been more consonant with his apparent Kindness to them, if, wherever he quoted such Passages, he had declared his Horror and Detestation of them.

His Descanting on our Constitution, is merely ornamental, and not relative to the Point in Question, *Unless he supposes he understands it better than the whole Legislature.*

He is greatly mistaken in his Observations on the State of the *Jews* in foreign Parts; as he has asserted many Particulars, we will follow him through them, referring you likewise to what we have already proved on that Subject ‡.

Although this Author may have travelled in *Persia*, we hope he would not bring Ex-

† *Edward VI.*

‡ See Page 11 to 16, 25 and 27, of this Pamphlet.

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amples from thence, for a *Christian* Government; Mr. *Hanway* has given, such a Description of their confused State, and the Tyranny of *Kouli Kan*, as must make every true *Briton*, shudder at the Comparison.

With regard to *Turky*, be the *Jews* as they will, unless it is the *Franks*, who are protected by their Courts, and suffered by Policy, all *Christians* are in a worse Situation; the *Jews* are called Brothers by all *Mahomedans*, and the native *Christians* suffer all the Hardships noted in his Book equally with the *Jews*.

In Answer to his next Paragraph, we have already observed the Causes of the *Russian* Conduct, to the *Jews* *. Though they are on a bad Footing in *Austria*, Baron *D'Aguilar*, alias *Pereira*, resides at *Vienna*, and is greatly respected, and he and Baron *Suasso*, have Lands and Employments under the Empress Queen; as several others have likewise. I have observed what has been lately done by the *Genoese*. As to *Tuscany*, though this Author will not believe what is above related, it is undoubtedly, as I have proved.

In *Spain* and *Portugal*, I agree to what he says; but all Protestants and *Moors* are equally liable to the Inquisition, unless under some Protection.

* Vide Page 23 and 24:

This Gentleman, never heard of the Naturalization of a *Jew* in *Holland*; no, nor of no other Person; for on Living there a small Time, every one is naturalized. He next asserts, the *Jews* are confined to a particular Quarter in *Amsterdam*; in this, as in many other Things, he is misinformed*. It is not Merchants that make the Bulk of the chief *Jews* in *Holland*, they are mostly People that live on their Income; notwithstanding which, the *Mendes Da Costa's*, *Prado's*, *Nunes's*, *Norden's*, *Suasso's*, *De Vrey's* and many more, are too well known to be passed in Oblivion, by those that are acquainted with that Metropolis†.

As to the said Author's last Deduction, he is disingenuous, when he says it concerns the *Jews* particularly, all married Men being in the same Situation. Indeed, as the *Jews* are generally reckoned rich,

* The Opinion of two eminent *Dutch* Lawyers, viz. *H. Noordkerk* and *Jacobus Augustinus Van Son*, is, that there are not any express Laws now subsisting, by which the *Jews* are limited, or obliged to live, within any particular Restriction, or Quarters, but rather on the contrary, that the Magistracy have ever made it a Difficulty to direct them to confine themselves, THAT THEY SHOULD NOT BE CONSIDERED AS SEPARATE INHABITANTS, AND THUS BE EXPOSED TO INSULTS, WHICH SUCH A LIMITATION OF A CERTAIN QUARTER, MIGHT ENCOURAGE AND RENDER THEM SUBJECT TO.

† To prove they may enjoy Lands, Mr. *Salvador*, junior, though an Alien there, though he never resided in that State six Months at a Time, yet enjoys an entailed landed Estate from his Ancestors.

and have not an Interest in the Government, the Fine being in the Will of the Magistrate, they are more hardly dealt with, than other Fornicators; but there never has been an Instance of one whipped for it.

With regard to *France*, whatever Explanation that Gentleman may give, to the Meaning of the *French* Edict, the true Intent, and Use of it, is, that the *Jews* are naturalized on coming to settle there, *ipso facto*, whereas all others, before they are so, must purchase Letters of Naturalization; as for his hear-say Stories, 'till he brings some Proofs, they can have little Weight.

That the *Jews* are indulged in *England*, every one will own, but that is supposing they have Rights; on the Footing this Author puts them of having no Rights, but that all they enjoy is Indulgence, were any Man, in any Cause he had depending with a *Jew*, to oppose that Indulgence, by a known Law, we all know that Law must take Place; it therefore, necessarily follows, that there is no such Thing known to the Law of *England*, as Indulgence, and consequently they have every Right of a Subject, or none, unless a Law can be shewn, that restrains them in any Particular.

He is as much mistaken in his Suppositions on Denization *; and, particularly

* See Page 64 of the Review, &c.

with

with regard to the Power of holding Lands, there is no Difference between a *Jew* and a *Christian* Denizen; Denization gives most of the Privileges now in Dispute, nor was there ever heard such an Absurdity as a *born Denizen*, since every Person born here, has, *ipso facto*, more Rights than Denization can give.

It is thus, he has mistaken a * Fact he relates of a *Jew*, with regard to his being natural born and incapable of inheriting Lands, which, had he not depended on others, he would have understood better; this may serve to warn him, not to be over credulous, and to understand what is said, before he puts it in Print.

The like Mistakes run through his Notions of their Commerce; he neither knows the *Jews*, nor their Connections; his Reflections on their Commerce are mean, especially, with regard to their buying stolen Goods; are they that do it, not punishable?

* The Case was this: Old Mr. S ———, being an Alien, had two Sons; the eldest was born before the Father's Denization; the younger died and left Sons. By the Law, should these Sons inherit a landed Estate, and die Minors, their Uncle cannot inherit the landed Estate, the Right of Inheritance reverting through an Alien, ere it arrives at him; now this the Law does not allow. It is plain, this has no Analogy with the *Jews* enjoying landed Estates: *First*, Because, were that the Case, how could the Minors, who are *Jews*, inherit Lands? *Secondly*, Because the Uncle spoken of, is, and has been many Years possessed of Lands in Fee, devised by his Ancestors.

And are they not as frequently punished as others? What are Laws for, but to hinder such Practices? And, are there none but *Jews* guilty of this?

As to the Numbers of their Rich, he must own, if they are few, and carry on so vast a Trade, it will be the greater Reason for receiving a few more without any Danger; but this is not the Fact as relative to their Numbers, for there are as many Rich among them, as among any other Set of People, and as many honest; it is not to be supposed, all rich *Jews* will go to this Author, to tell him they are so; the more so as his Acquaintance among them seems to be slight. The same Reason will hinder their divulging to him, the Money they employ belonging to their Friends, or what they are possessed of, in the Public Funds, so that all his Conclusions hereon are mere Surmises.

His Argument, that their not being able to purchase Lands, will keep them to Trade, is absurd. I grant it will force those that will stay with us, but the not permitting them to dispose of their Property as they please, will continually drive them away when Rich, as I have before related; as for the Chimera of a formidable *Jewish* Landed Interest, it will be Time enough to guard against it, when we see that Interest increase to any Thing considerable, and inconvenient; mean while, if half the *Popish*, were
turned

turned to *Jewish*, Landed Property, I should think both Religion, and the Constitution the safer.

This Author, to prove their Immorality, has been obliged to give several of them Characters, that would honour a *Christian*; the Difference which makes the same Actions Virtues in a *Christian*, and not in a *Jew*, I do not really conceive; but it is cruel to introduce *, what was said in order not to debate a Point, as a Proof of bad Morals; had the *Jew* disputed the Point in Question with him, he might, perhaps, have termed him insolent.

With regard to our Commercial Connections, there has not appeared the least Detriment from this Act, to colour his Suggestions; it is now some Months since it became a Law, and there is not the least Tendency thereto.

As for his Insinuations of the *Jews* being turned out, and other Matters of Policy; I shall ever think Parliament the proper Judges of them, and entirely agree with him, *that Difference of Opinion, is no Reason for Animosity between Citizens.* I therefore hope, that if Things remain in the State they are, no Animosity will be bred; but cannot comprehend what *r—— the a——*, at the End of this elaborate Performance,

* See the Review of the proposed Naturalization, Page 82.

means; if it means RINGING THE ALARM against the L——, if they will not submit to his Dictates: Where is all the boasted Moderation and Charity of this Author? And yet I fear it will be difficult for him to get off of this Construction; an Insinuation, than which, none virulent or indecent can be produced, not even in the *London Evening-Post*.

Another Author * thinks, the *Jews* have been lately mulcted in this Country; in this he is mistaken, as no such Thing has been.

This same Author, allows the *Jews* all the Merit and Privileges they can claim; his Objection (when you attentively observe what he says) must then be, to the dispensing Power in the Legislature, or he must suppose an essential Difference between a *Jew* born here, and one naturalized by Parliament. This seems to me an Absurdity; but if Parliament joins in Opinion with him, they can reject all that present themselves, and, if ever, any one deserves their Approval, this Act is proper; now of such Matters there can be no such proper Judges as Parliament.

This Author seems not to have had true Informations, of the State of the *Jews* in foreign Parts; should he have an Opportunity of reading this Letter, I hope he will alter his Sentiments, as his Notions, both

* See a Letter from a Gentleman to his Friend, dated May 8, 1753.

Political and Religious, are confuted by Facts, of which no Doubt he was misinformed, and will be glad to know the Truth.

This Author, as well as several other Persons, have fallen into the Error, that no new Trade can be acquired to this Nation; why may not the *Caspian, North-west Passage*, and other new Trades, be opened in future Times, as well as many that we now have, which a Century ago were not thought off? Besides, new Discoveries are not the only Point in View; for in Trade, new Methods are daily found out, to improve and enlarge, what is already discovered; and new Manufactures are introduced and encouraged, while the old, from the Vicissitude of human Things, gradually decay. Now, if these Improvements and Alterations in Trade, are not constantly and generally encouraged, the Improvements of other Nations, will continually beat us out of what we have, and we shall not have the reciprocal Advantage of beating them out in their Turn; in this Light, not only *Jews*, but *all industrious Foreigners whatsoever*, as well as Natives, bring new Improvements to Trade, and deserve Encouragement.

It is urged, *that the Jews curse Christians in their Prayers*. The contrary has been fully proved, in a Letter in the *General Evening-Post*

Post of the 25th of *August* last, and in other Papers; and it is more particularly remarkable, that the Prayer, quoted to prove this Accusation, was probably made, even before Christ's Coming from *Galilee*.

It is likewise said, and endeavoured to be proved, *that Oaths do not bind them*. So far is this from Truth, that nothing is held more sacred among them; a Quotation has been made from *Maimonides*, to prove their not Regarding of Oaths. The Meaning of that Passage is, that, should a Man promise in the Name of the Lord, or take the Lord's Name to witness, that he will perform any Thing that concerns himself only, (any of which according to the *Jewish* Doctrine, is an Oath or Tye) he is bound to perform it, unless he should take the Methods specified in such Cases by *Maimonides*, in the said Passage; BUT AN OATH TAKEN IN A COURT OF JUSTICE, OR ELSEWHERE, TO AVER A FACT, BIND ALLEGIANCE, OR FORM ANY OTHER TYE, OR THAT HAS A RELATION TO ANY OTHER PERSON, IS BY THEIR TENETS HELD INDISSOLUBLE, AND THE BREAKING IT IS PROPHANING GOD'S NAME, UNDER THE SENSE OF THE THIRD COMMANDMENT*.

Thus have I laid before you, the chief Objections made to the Act, and the An-

* See the whole Context on this Subject in *Maimonides's* Treatise of Oaths.

swers to them ; as I have necessarily been prolix, it will be proper to draw the whole into a narrower View, by recapitulating, under the following Heads, what I have advanced in Vindication of the Act.

Recapitulation of what I have advanced concerning the ACT, its Tendency, and the Opposition to it.

THE Purport of the Act, is to permit foreign Rich *Jews* to be naturalized without taking the Sacrament.

The Motives to it were, enriching the Kingdom, and hindering Numbers from settling with our Enemies ; and on the Part of the *Jews*, enlarging the Number of their Rich, to lessen the Expence of maintaining their Poor ; it was likewise beneficial to several of them, who are Aliens.

I have shewn you, whence the Opposition sprung, and that the Methods which were used to oppose the Bill, were at least mistakenly ill-timed. That the Terms in the Corporation's Petition were at least improper ; and that the other Petition, proceeded greatly, from private and erroneous Motives, and from Party.

That the *Jews* now have, and before this Act had, a fixed Settlement here.

That

That, granting they ought not to have the Rights of *Englismen*, it is a Right they have had long ago, and therefore, is not the Error of the present Act.

That the Benefits that may accrue from the Act, are an Object worthy of Attention; that the Power of dispensing this Privilege, is in a *British* Parliament, and may be ever kept to Moderation.

That they are not nearly so numerous here, as in other Places; and that this Act is not meant so much, to augment their Numbers, as to admit of Rich and useful People.

That it cannot be supposed, Parliament will give such Immunities to any one, as were he born in the Country, he could not enjoy: And therefore, if they could not hold Lands before, neither can they now.

That this Law prohibits, their having the least Influence in the Church, which before they might pretend to.

Political Observations that have been made thereon.

I have observed, that the greatest Geniuses in Politics, have recommended Freedom of Religion, as the best Policy of a free State; and that has been particularized

to the *Jews*, by the greatest Trading Genius we ever had.

That a fixed Settlement, not a doubtful one, ought to be confirmed them.

That the Increase of Subjects, is the Power of a State, and the only Increase, ours is capable of.

That rich Subjects, are preferable to Poor, and it does not follow, that because we protect the rich *Jews*, the Poor will come; nor is it plain, that such Poor as we are not to maintain, will be of any Detriment.

That it is convenient and useful, they should reside in this Island.

That they are good and loyal Subjects, and have given Proof of it; nay, more, they are so, by the two strongest Ties in Nature; *Religion*, which commands, and their *Interest* that directs, and ever will direct them to be so, while we use them well.

That their Utility has not been deduced, from any particular Ability of theirs, but from their Money, which, if retained in any Shape in our Mass, will equally contribute to our Opulence; that the best Method to keep their Money among us, when they retire from Trade, will be to permit them to realise, and live at their Ease.

That several *Jews*, must from the natural Casualties in human Life, be obliged to retire from Trade, and that in such Cases, it

M

would

would be cruel, and impolitic, to make it their Interest to retire elsewhere.

That no Harm can proceed, from any Persons holding Lands, who can have no Post of Trust, and, if there could, the *Jacobites*, are most to be feared.

That, even granting the *Jews* formidable, the best Way to keep their Utility, and to ruin their Power, is to divide their Interest, which will be essentially done by this Act.

That the National Gain, by foreign *Jews* coming here, has been nearly One-twelfth Part of the Profit of our Annual Ballance; that lately it has decreased; that the *Jewish* Property here is considerable, though not dangerous; and that their Friends have much Money employed in our Trade.

That should we restrain them, *France*, or any other Power, may greatly prejudice us in our Credit and Trade, by encouraging them.

That, even granting every bad Thing that has been said, they are useful; and the principal of them cannot be expected to remain here, unless they have equal private Rights, to what they have in other Places.

That the giving them no more than elsewhere, is no Reason they will not come, as the Excellency of our Constitution, will draw them by Degrees.

That

That, if we lessen their Privileges, it will not hinder their Poor and Middling People from coming, but only the Rich.

That, if guilty of Theft, or other Crimes, they are punishable by Law.

That it is dangerous they should be, on an uncertain Situation.

That, were it allowed there were enough here, the fixing it so, must alarm them.

That there is not the least Probability, of any foreign Governments interfering in our domestic Affairs.

What has been urged, relative to the Constitution.

That Examples drawn from our Conduct under *Popish* Governments, are no Rule for the present Times.

That it is the Sense of most of the best Lawyers in the Kingdom, that they have a Right to hold Lands; nay, even that one, who now declaims against it, has owned their Right, has thought it reasonable they should have it, and has shewn them a Way to evade the Law, were it against them: That Parliament, after a regular Debate thereon, (and when all the chief Lawyers in the Kingdom were consulted,) provided for their taking the qualifying Oaths, which they could take for nothing but Lands.

That if any Alteration is made, (or even supposed herein) our Constitution will be essentially altered, as thereby the *Jews* will suffer in their private Property, on Account of their religious Sentiments : Since the investing of Property, as every Individual may think proper, is the right of a Subject, and consonant to the general System of our Laws.

That this Law, has no Analogy with the Test Act.

That Parliament is not obliged to naturalize all, or any *Jews*, and has it in its Power to suspend the Operation of the Act, without altering it,

What has been alledged relative to Trade and Navigation.

That the *Jews* circulate a great Part of our Commerce, and thereby increase the Value of our Estates,

That our Navigation, and by Consequence our Naval Force, is aided thereby ; that great Part of what the *Jews* are concerned in, is aiding to all Traders, even to the Merchant ; and that many Branches of Trade, will be greatly injured by prejudicing them.

That our Trade is of two Sorts, *natural* and *adventitious*, that the last greatly depends on the Persons dwelling in the State, and,

and, that even in all our natural Trade, Property is extremely useful.

That it is not only our Imports, but our Exports, our landed Interest, Manufacturers, Mechanics, and every Part of the Nation, that feel the Consequence of the Increase of our Riches.

What has been advanced relative to Religion.

That it does not follow, because we receive *Jews* as Subjects, that there is the least Intention of favouring them in a religious Light.

That there is no Foundation for any Fear to Protestantism.

That there is a Possibility of converting them; and that it is a *Christian* Duty to endeavour it by Conviction, not by Art or Force.

That it is consistent with the Tenets of the *Anglican* Church, and right in her, to tolerate all Dissenters whatsoever.

That the due Bounds to secure the Church, have been marked out long ago, by the Disabilities on Dissenters.

That there is no Reason to discard the *Jews*, on Account of their Religion, their Morals being better than those of any other Religion, the Protestant excepted.

That

That the denying Morality in the *Jewish* Religion, is weakening the Proofs of the Christian Faith, and leaving Room for Triumph to the Deists.

That the pointing out their Errors to them, ought to be the View of Christianity; Force will not do that, and only Persuasion can prevail in such a Case.

That they are not upon an equal Footing, with Protestant Dissenters.

That none of the Prophecies quoted against them, are relative to the present Purpose.

That they are not Blasphemers, and that there is no Proof, of their being in a State of Damnation.

The Situation that Jews are, and have been in, under other Powers, and how far it is relative to the Point in Question.

That the *Jews* have been admitted, as naturalized Subjects by many ancient States, and are so by many modern Ones.

That they are qualified to hold Lands in many Countries, and have held them long, in many, and likewise in this Country.

That the Political Consideration of the Benefits of Trade, is different in divers Coun-

Countries, and that none depend so much on it as *Great-Britain*.

That the *Jews* have always been treated, in Proportion as Trade and Liberty, have been more or less regarded in the State.

That the Manner in which some Nations use the *Jews*, is no Reason the like Rules should be followed here.

That the Examples of most Commercial Countries are in their Favour.

From all which I deduce,

That by this Act, no Jew is naturalized.

That no new Privilege is given to the Jews.

That no one can be naturalized, but by a future Application to Parliament.

I thence infer : *That none will be naturalized but who are useful.*

That no Offence is thereby given to Religion.

That, granting the least Danger should attend it, it is undoubted that Parliament will naturalize none.

That, if in any thing, the Jews Privileges are faulty, it is not owing to this Act.

That this Act may be useful, by acquiring new Property to the Nation; was necessary for it; and can be justified in every Light.

That the Jews, are on a Footing far below Protestant Dissenters.

I shall now lay before you some Considerations, with regard to the Situation of the *Jews*, and the Consequences of this whole Affair.

I shall divide my Reasoning hereon, under the several Heads of *Religion, Humanity, Policy, and Obedience to the Legislature.*

If the *Jews* are to be converted, is it not Wildness to expect it in a Moment? Is it not much more natural to expect Gradations of that Change, than an instantaneous one, on a Body of People? Force never persuades the Mind, and, if they should either by Force or Policy embrace the Christian Religion, they are condemned as Criminal by the 29th Article of Religion. Shall we then draw People to Sin? Is this Christianity? Is it Humanity? Surely not; are we not obliged, as *St. Paul* says, *to shew them Mercy?* What savage Cruelty is this, to force, or even lay Baits to tempt them to Damnation? Does not the Apostle say, *they are blind?* Is it not then one of the greatest Sins to lay private Emolument in their way as a Stumbling-block?

But the Convincing them of their Errors, is, on the contrary, one of the greatest Charities; when will they be apter for it than when at Ease, when the Mind can more coolly reflect, and submit itself to the Dictates of Reason and Truth? Have not the
Gentiles

Gentiles received the Benefit of the Gospel by their Refusal? Was not that in Consequence of the Decrees of Providence? If on this Score they are intitled to no Gratitude, as only being the Vehicle to convey it to the *Gentiles*; yet at least, if it was providential, they should bear no Blame; their Actions were necessary, and flowed from a Superior Power; does not that greatly alleviate the Crime?

The Basis of Protestantism is Liberty of Conscience; what Tracts have not been written to prove it, and lay the contrary Charge on Popery! How then can a Protestant Power deny it to any one, consistently with its own Principles?

Let us attentively consider the following Passages, and we shall find Reason to think the Misusing the *Jews* is not agreeable to the Deity: *And yet for all that, when they be in the Land of their Enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my Covenant with them: For I am the LORD their God. But I will for their Sakes remember the Covenant of their Ancestors, whom I brought forth out of the Land of Egypt, in the Sight of the Heathen, that I might be their God: I am the LORD,* Leviticus xxvi. 44, 45.—Go and cry in the Ears of Jerusalem, saying, Thus saith the LORD, I remember thee, the Kindness of thy Youth, the

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Let us attentively consider the following Passages, and we shall find Reason to think the Misusing the *Jews* is not agreeable to the Deity: *And yet for all that, when they be in the Land of their Enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my Covenant with them: For I am the LORD their God. But I will for their Sakes remember the Covenant of their Ancestors, whom I brought forth out of the Land of Egypt, in the Sight of the Heathen, that I might be their God: I am the LORD,* Leviticus xxvi. 44, 45.—*Go and cry in the Ears of Jerusalem, saying, Thus saith the LORD, I remember thee, the Kindness of thy Youth, the*

Love of thine Espousals, when thou wentest after me in the Wilderness, in a Land that was not sown. Israel was Holiness unto the L O R D, and the First-fruits of his Increase : All that devour him, shall offend ; Evil shall come upon them, saith the L O R D, Jerem. ii. 2, 3.

Let us seriously consider, what Danger attends the misusing them, and I defy any one to shew a Nation, either ancient, or modern, that has not proved the Truth of this Menace *. The *Spanish* and *Portuguese* Monarchies have been late Instances of it in the strongest Manner : Though I should not insist, that it was the Consequence of the Divine Vengeance, yet, whatever be the Cause, the restraining the private Liberties of Mankind has ever ended in the Ruin of Nations, and is contrary to the Rules of Religion, Policy, and Humanity ; the Proofs are so many, and History is so full of this Truth, that there needs no particular Instances to support this Maxim.

Judaism is generally taxed with Cruelty, how truly I shall not enter into ; the Spirit of Christianity is Meekness and Love of

* *Spain*, from a very high Pitch of Grandeur, dwindled away to nothing ; her Royal Family was lost, and her Dominions parted among her Neighbours.

Portugal, after her Armies had been totally overthrown and ruined, and her Royal Family extinct, passed under a tyrannical Yoke, and suffered the greatest Hardships, being treated like a conquered State.

Mankind; granting the *Jews* Strangers, *they are enjoined to love the Stranger as themselves*; Christianity has the same Tenet, but stronger, *viz. Love thy Enemies*; how can it then be thought, that using them ill is the Spirit of Christianity?

I know some excuse themselves, and say they do not mean to hurt them, but that they are used well enough. Examine closely those insidious Writers, see, whether (though their outward Declarations are such,) they do not throw out every Reason that could be urged to massacre them; this is not all, are they not in continual Alliance with those who write the most virulently against them? Is there then any other Reason for their affected Moderation, (however they may attempt to impose on Mankind) than to attack them in every Shape, and inveigle and draw moderate People into their wicked Schemes?

If they meant honestly, would not their Insinuations be attended with Proofs? Would they not rely on the Laws of their Country, and on the Legislature, without alarming the People with false Fears? Would they not allow the Heads of the Clergy, Judges of Religion? Would they not, for a Thing which cannot possibly bring immediate Danger, rather chuse to plan some Method to guard against their Fears, than by their Declarations, endanger the Poisoning of the

People's Minds against the whole Legislature, and giving the Enemies of our Religion and Constitution, once more Room to endanger the State, as they did, not many Years ago, by a Rebellion first fomented and encouraged, by a Spirit not very diverse from the present?

Far be it from me, to tax every Individual who opposes this Measure, with such Maxims. I have already mentioned, I think many in the City Council, led further than they intend, by thinking that what they are doing is trifling. I think several who signed the Merchants Petition against the Bill, were led into it by private Application, by being willing to comply with some Friends, or many other Motives no way essential. I think many of the Commonalty led away by the Novelty of the Affair, or a Cant Word, the Meaning of which they do not understand; but were they to consider, that by their Proceedings, some Thousands of his Majesty's Subjects are unjustly terrified: That even their Persons, and Estates, are endangered, they would, with that Charity and Humanity inherent to this Nation, weigh well the Consequences e're they resolved, since as the Frog said to the Boy in the Fable, *what may be Play to them, is Death to others.*

If ever any People had a Claim to Humanity and Charity, the *Jews* have; their State

State ruined, their Persons flighted, their Riches availing them nothing; nay, even their moral Characters, and what else makes other People happy, are no Protection to them; as the Prophet *Jeremiah* has set forth, Chap. ix. ver. 23. *Thus saith the LORD, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches.* Though they have been guilty of enormous Crimes, they have already suffered severe Punishments. If, as a State, they have persecuted Christianity, it has been retaliated; is then the Spirit of Revenge never to cease? The cruel Behaviour of our Ancestors to them, deserves our Consideration, and intitles them to Compassion.

The aforesaid Prophet has so movingly set forth their Misfortunes in his *Lamentations*, what Eye but must weep? What Heart but must be touched with Pity, at the bare Recital of them?

But, though God denounces his Wrath, it is no Merit to be his Executioners; Example and the Holy Writ have shewn the bad Consequences of it, and that those who have made others suffer, have sooner or later felt the Divine Vengeance for their Inhumanity.

That meek Prophet, has pointed out to these very People, what should make their
their

their Captivity easy, Chap. ix. ver. 24. *But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the LORD, which exercise loving Kindness, Judgment, and Righteousness in the Earth: For in these Things I delight, saith the LORD.*

There are not more remarkable Instances of a Compliance to this Command, than now in this Country: The utmost Malice of their Enemies * has been forced to give great Characters to their private Persons; is this then a proper Time to mortify and oppress them? Is not this even contrary to the Spirit of the most severe Decrees of their Captivity?

God's Pardon would have extended to wicked *Sodom*, had there been Ten just Men among them: Why then should such a Number not have a right to protect the *Jews*? And that there are now many more among them, even their most inveterate Enemies must confess.

How contrary to the true Spirit of Christianity, the Maxims intended to be instilled are; how contrary to Humanity, Morality, and every social Virtue, every charitable Reader must readily perceive.

If political Considerations are to weigh, even granting the Increase of *Jews* be in

* See the Review, &c. Page 83.

some Light an Object of Jealousy, will not the Legislature regard them as such? And, if they add Strength and Wealth to the Public, are they not useful? Is it not good Policy to embrace them for the present, as of Use in our immediate Wants?

The two most immediate Dangers to which we are exposed, are, the exorbitant Power of *France*, and Popery; nothing can secure us from either, but the Care of strengthening and Improving ourselves; to the first, Alliances may avail something, but to the last, nothing but innate Strength: For, if we view the many Temptations great Potentates have, to return to that Faith, as, binding in a stronger Manner the Obedience of the Subject, besides the alluring Hopes of attaining the *Imperial* or *Polish* Diadems, we shall find Cause to fear, that some may be drawn from Protestantism; and the feeble State of the Republic of *Holland*, whose *Papish* Subjects are so numerous as to hold them in continual Alarms, makes their Assistance precarious. Therefore any People of a different Persuasion, are useful and beneficial to us, as all must unite against *Papists*. The Fear of Dissenters, of any, or all Denominations together, is a Bugbear, while we leave our capital Fear unthought of. Now, there is not so much Danger to be apprehended from *Judaism*, as there was from *Kouli Kan*, when he conquered *India*.
How

How useless would it have been to have formed Alliances against him ; yet, although his Assistance could be but trifling, could we thereby, have annoyed the *French*, it would have been politic to have sought his Alliance. This is in some Sort a parallel Case.

The Policy of augmenting our Strength is undeniable, and it is trifling to alledge other Nations will take it ill ; they will take nothing ill but what hurts them, and, if it annoys them, it must benefit us.

There can be no surer Proof of the Inability of the *Jews* to hurt a State, than, that where they are numerous, ill-used, and in daily Fear of Life, they are not dangerous.

But that Popery and French Influence, are dangerous, is so plain from all our History, that no one can doubt it ; and we ought to neglect no Aid, though ever so trifling, against them.

Let me awaken all your Attention, when I consider the indecent Manner, in which the Legislature has been treated on this Occasion ; and the Consequences that the present Clamour, carried on with the designed Spirit, may produce.

We have had Instances, of a Spirit of Discontent fomented against our Monarchs ; we have had an Instance, of a Spirit connived at by the Sovereign against the Parliament ; we
have

have had Instances of Discontent against Ministers, which have brought on, great Mischiefs, nay, sometimes, nearly the Ruin of the State: But all History will not furnish an Instance, of a Reflection cast upon the whole Legislature, and generally propagated and instilled in the Minds of the People, though never so false, which unless timely stopped, and the Matter explained, has not produced bad Consequences. Such Insolence (as to arraign the Conduct of the Legislature) must be fatal to the Community, and none, above a *Wat Tyler*, *Jack Cade*, or a *Massaniello*, can seriously encourage it; but, when we give a Loose to Party without considering the Consequences, we often draw on Mischiefs we never thought of. Consider what has been done; Parliament has only laid down a Rule for their own Proceedings: Will any one deny their Right to it? They have debated and attentively considered the whole; they have approved it; is it credible they should not have considered Christianity? Can it be supposed (as is alleged) that every Man in the Nation should see such imminent Dangers, which *they* could not discover? Or is it not more than probable, (since at best all said out of Doors is but Conjecture) that the Legislature are better informed, and have more minutely examined the Consequences of this Affair,

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than those that exclaim against it? Can we without losing all Respect to Government, suppose them remiss in the most interesting Point? In that which concerns our Being? Dare we suspect them in such a Case? Should the Generality, be persuaded to believe such a Thing, Government itself might be shaken.

Consider, this is not a personal Reflection. I am sensible we are not tamely to submit to the Caprice of Monarchs, or Ministers, without complaining; but we must submit to Government, and there must be an ultimate Power in all Societies: Such, subsists in our Legislature, according to all religious and moral Rules; the supposing them to have consented to any Thing, that can really weaken Religion, can tend to nothing but Anarchy and Confusion, and Weakening the Props of our most excellent Constitution.

This Parliament has passed many Acts to support Religion and Morality; Their whole Conduct has been one continued Proof, that those Divine Duties were ever first in their Consideration.

But Religion does not consist in outward Shew, it is in the Heart, the great Maker has placed it; Fanatics therefore, are Deceivers, while good Men, ever work sincerely for the general Good of Mankind.

Thus,

Thus, Religion, Humanity, Policy, and Duty to Government, require our Assent to the Act in Question.

Therefore, not as a Matter that regards the *Jews* only, but as a Matter that concerns our own, and *Great-Britain's* Welfare, we should endeavour to allay the present Spirit, lest, e're we are aware, bad Consequences follow.

It is ridiculous to imagine the present Ferment is raised only against the *Jews*; the Enemies of our Constitution, espouse the Cause too sanguinely for such a Thought; be not drawn in, by false Pretexts, but remember past Times.

Let not idle Dangers alarm you, but, by a Perseverance in the Support of Public Measures, support yourself.

Judge of our Administration, by all their past Conduct; then see, if you have the least Cause to suspect them of bad Designs.

Think of their Adversaries, and particularly the *Jacobites*, who, as they have not sufficient Strength to appear in Arms, have no Way so sure to annoy us, as sowing Discord, and marring every Plan formed for our Good.

Let Honesty, Humanity, and Obedience to our Government, plead the Cause of Truth; let Religion, whose Basis is, these
Virtues,

Virtues, recommend Benevolence and Charity to all Mankind, more particularly to the Weak, Comfortless, and Defenceless, be they of what Religion, or Profession soever ; and let us ever remember that

TRUE SELF-LOVE AND SOCIAL IS THE
SAME.

I am, &c.



London, Oct.
10th, 1753.

PHILO-PATRIÆ.





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